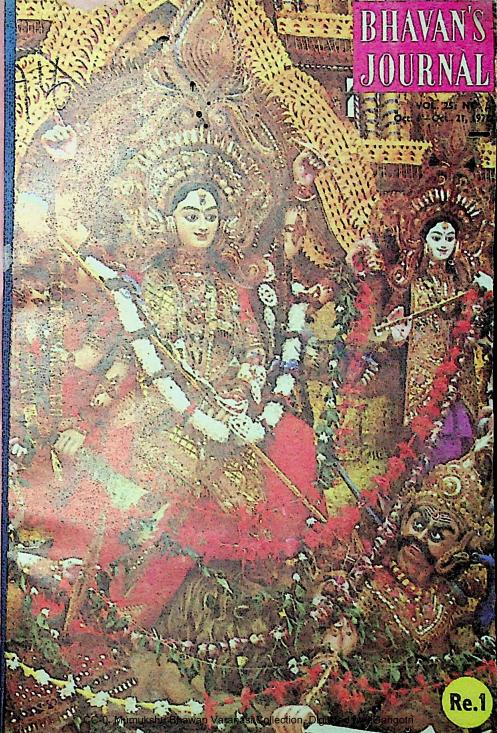


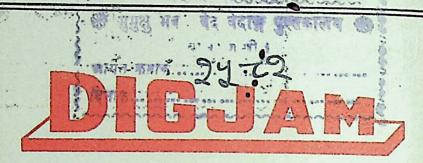
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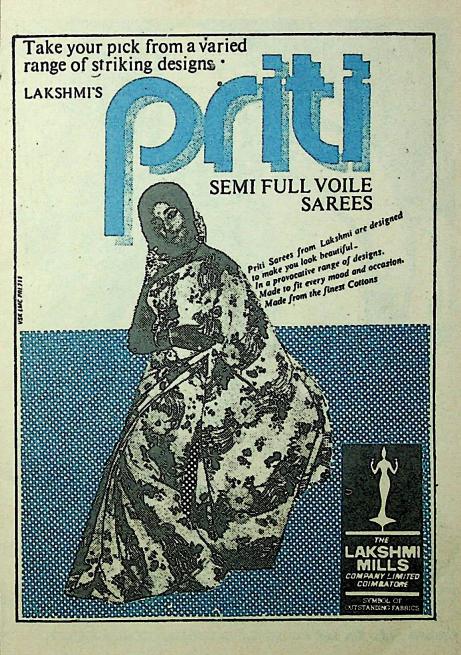
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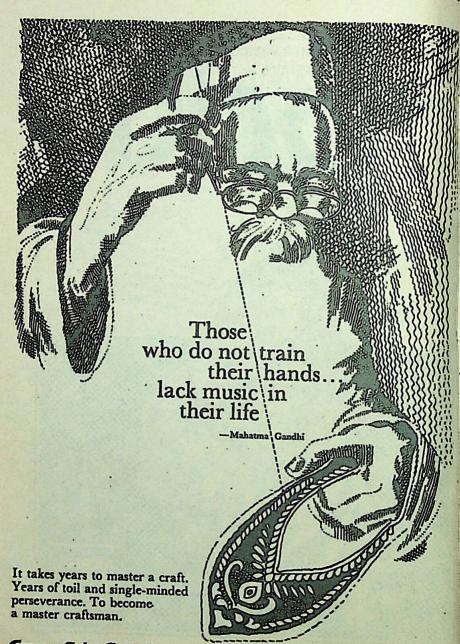
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11

RECENT CHANGES IN INCOME TAX LAW-2

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WINNINGS from horse races paid by bookmakers and race clubs have also become liable to deduction of tax at source with effect from 1st June, 1978 If you are responsible for paying any winnings from horse races, your obligations under the Income-tax law are:

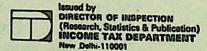
- ♠ As and when you pay to any person resident in India such winnings exceeding Rs. 2,500 — DEDUCT tax @ 34.5 per cent (30 per cent as income-tax and 4.5 per cent as surcharge) at the time of payment.
- DEPOSIT the tax so deducted to the credit of the Central Government within one week from the date of deduction. The deposit may be made at any office

of the Reserve Bank of India, or the State Sank of India or its subsidiaries conducting Government business or at a branch of specified public sector bank authorised to accept the payment of tax at the concerned station, through an income-tax chalan in Form No. 39, blank copies of which may be obtained from your Income-tax Officer.

- O FURNISH to the person to whom the winnings from horse races are paid, at the time of payment, a certificate in regard to the tax deducted at source in the prescribed Form No. 19-BB.
- O SEND to your Income-tax Officer a statement la prescribed form No. 26-BB quarterly on 15th July. 15th October, 15th January and 15th April in respect of the tax deductions made by you during the immediately preceding quarter.

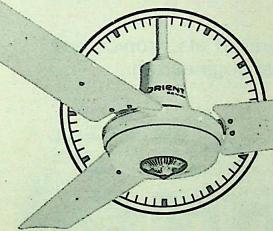
If you need any guidance or assistance, you may contact your I.T.O or the Public Relations Officer in the office of the Commissioner of Income-tax.

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BHAVAN'S JOURNAL

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FRONT COVER: MOTHER DURGA

Trans: Prasanna Patnaik

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आ नो मद्राः ऋतनो यन्तु निश्नन: Let noble thoughts come to us from every side Rigyeda I-89-i

PRAYER TO MOTHER DEVI

देवि प्रपन्नातिहरे प्रसीद
प्रसीद मातर्जगतोऽखिलस्य।
प्रसीद, विश्वेश्वरि, पाहि विश्वं
त्वमीश्वरी देवि चराचरस्य।।

O Mother, Thou art the destroyer of the miseries of Thy supplicants. Thou art the Mother of the Universe. O Mother, Thou art the Mistress of the Universe, Thou art the one ruler of the moving and non-moving. Do Thou protect the Universe and shower Thy mercy on all.

—Devi Mahatmya, XI,3.



SIGNIFICANCE OF .

NAVARATRI

53.

H. H. SRINGERI

THE Navaratri festival is based on the conception that the ultimate cause of the Universe is the Mother. In the creation (Srishti), sustenance (Sthiti) and dissolution (Laya) of this world, it is found that the three states of conception, desire and action are also simultaneously found to exist.

A man, who wishes to manufacture an earthen jar, first obtains a clear conception of the pot to be manufactured, then entertains the desire to create it and then finally engages himself in that act.

The Divine Mother is conceived as *Jnana Shakti* when the aspect of *Knowledge* is taken into consideration, as *Ichchha Shakti* when the Desire aspect is stressed, and as *Kriya Shakti* when prominence is given to Her aspect of Action.

The first three days of the Navaratri festival are confined to Inana Shakti, the second three to Ichchha Shakti and the last three to Kriya Shakti.

All these three aspects are but different manifestations of the Divine Mother who transcends all these aspects.

It is said in the Kalika Purana that the Divine Mother who was awakened by the Devas on the 9th day of the Sharad season, was worshipped as Sharada Devi and was described as hereunder:

Aapadi kim karaneeyam Smaraneeyam charanayugalam ambayah. Tatsmaranam kim kurute Brahmadeenapi kinkareekurute.

(What is to be done in times of distress? Mother's sacred feet should be remembered. What comes of that? Even Brahma and others will become servants of the devotee.)

By a devout worship of the Divine Mother in her three manifestations of Mahakali, Mahalakshmi and Maha Saraswati on the above occasions, all the worldly troubles of an individual will be overcome, and his inveterate foes vanquished. The Divine Mother will surely grant Her devotee untold riches in this mundane existence, and Moksha or liberation in the end.

Courtesy: The Saint of Sringeri in "Sacred India," Pub.: The Sringeri Jagadguru Sanatana Dharma Vidya Samiti, Raja Annamalaipuram, Madras-600 028. Price Rs. 10/-.

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INDIA OF

Mahatma Gandhi

shall work for an India in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony.

There can be no room in such an India for the curse of untouchability or the curse of intoxicating drinks and drugs. Women shall enjoy the same rights as men. Since we shall be at peace with all the rest of the world, neither exploiting nor being exploited, we should have the smallest army imaginable.

MY DREAMS

I interests not in conflict with the interests of the dumb millions will be scrupulously respected, whether foreign or indigenous.

Personally I hate distinction between foreign and indigenous.

This is the India of my dreams . . . I shall be satisfied with nothing less.

I want to write many new things but they must all be written on the Indian slate. I would gladly borrow from

the West when I can return the amount with decent interest.



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Gandhiji

An Instrument of God

Dr. K. M. Munshi

SRI KRISHNA died by a stray Socrates died by poiarrow. Christ son. was crucified. Gandhiji died of bullet shots. All four Masters met their death in an unnatural way. But perhaps it was an appropriate climax to an epic life. Of these again, Socrates and Jesus, treated as criminals, met their death at the hands of an outraged society. Sri Krishna died at the hands of an obscure hunter. Gandhiji, at the hands of an enemy of peace.

. He organised India into a Nation. He created for it a new tradition. He built a governing corporation. He led the Nation's fight to freedom. He presided at the birth of its Independence the birth of its Independence.

He received its unstinted homage when he died. His was the word which swayed India's mighty government. And he achieved all this in the manner of a true democrat, by the spoken and the written word, without hurting a hair of his enemy's head.

But these political achievements which place him at the head of the world's political liberators are nothing as compared to his moral achievements. He made men out of slaves. He set the womanhood of India free. He purged society of untouchability. He broke the iron grooves in which our society was cast. He killed 'other-worldliness' which Dig was by India's obsession.

He removed the curse of inferiority complex which had been fastened on our collective sub-conscious by centuries of foreign domination. He gave back to Indians the pride in their own culture and the confidence in their strength—all of which they had lost—and more their soul. He reintegrated India's immortal culture and set it once again on a career of world conquest. He was the apostle of a new life.

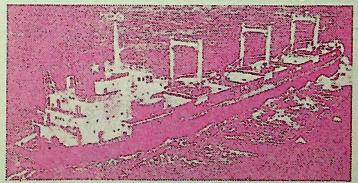
But more. He tried to realise the fundamentals of Indian Culture in himself and gave them a fresh validity. His was a lifelong effort at integrating his personality by obtaining a supre-

macy over attachment, fear and wrath. He was a living testimony of the fact that Order was a living force. He realized non-violence in himself and enemies came to him with their love. He realised Truth and his actions bore lasting fruit. He gave up sex attachment, and he lived in undecaying vigour. He gave up the lure of money, and wealth came to him unasked for the noble purpose he under-He abjured possessions and he knew the meaning of life. He lived in God and God lived in him.

As he came and lived, so did he die, an instrument of God.

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song of .: SRI RAMA-12

H. S. URSEKAR

40. Seeta

Infallibly do I identify his ring: Tell me, Messenger royal! How is Lord Raghunath, the King?

Holds he the arch-bow in hand,
The perennial repertory slung at his back,
During my separation?
Is his moonface clouded by care?
Do dark circles of worry underline his eyebeds?



Cursing destiny, does he sit cross-legged,
Beaten down by load of sorrow?
Has he fallen from the path of piety?
Does he still perform the royal round of duty?

Hope still he has not lost his courage.

Has the warrior put valour in cold storage?

Have not armies of amiable allies rallied round his banner?

Does the gamut of Kings wish him victory? Has dear Lord fallen from the grace of popular glory? Is the King unmindful of vitality of efforts?

Alas, my master has lost me in the forest of forgetfulness, As by a freak of misfortune: I rot in the house of a stranger merciless: Does memory of Seeta prick and make him listless?

Will the King not free me from hostile bondage? Would Bharat order the army out, infantry and cavalry? Is my Lord in contact with the capital?

In these days of distress
Is he under the thumb of temptation?
Has his profound love for Seeta withered away?
When would he liberate the daughter of Videha?

Would I ever witness the golden moment of deliverance? When would Rama's dart pierce the bosom of Ravana? When would the feet of my protector turn this way?

As long as I hear of Rama's well-being I would be alive wherever I be:
Tell me during my lifetime can I ever him see?



41. Kush-Lava

Hanuman zoomed in the sky with ease Setting lovely Lanka ablaze.

Appeared Maruti a hill-shaped cloud, With tail trailing behind like a flash of lightning, Spraying shafts of fire on the royal city As wild wind roared hoarse, what a pity!

From one turret to another house tower
The majestic monkey bounced like a ball
His spit-fire tail diving into windows at will,
The flying ape flew on and on
Setting afire the town terror-torn.

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Temple on fire, tower aflame,
Doors cracking and creaking horribly,
Weeping and wailing from the harem
Rending the ear and air.
The whole mass of things
Disappearing in hungry tongues of flame.

Rows of houses burnt noisily
Palaces tumbled down into heaps of ashes.
It seemed the city was set on a pyre
Rakshasa females screaming with grief and ire.

Some were burnt alive in bed, Some creatures on fire rushed on to the road, Some were struck dumb, with fright. Identity was lost in the holocaust bright.

Abandoning the child, mother ran for safety.

People forgot the bonds of blood and nexus of names.

Whatever was up and erect

Turned horizontal direct

Sudden the day of doom

Dawned upon the city

In the form of the fire-boom.

Like wax melted down swords and shields, Spirit of valour was burning bodily, Flames of heroism fused into flames of fire Everything solid was reduced to ashes entire.

Wild wind and fire here
Storm and flame there
Neither shed nor shelter was spared.
Fire-licked were many a gate and guard-room
Danced deliriously God of Fire till doom.

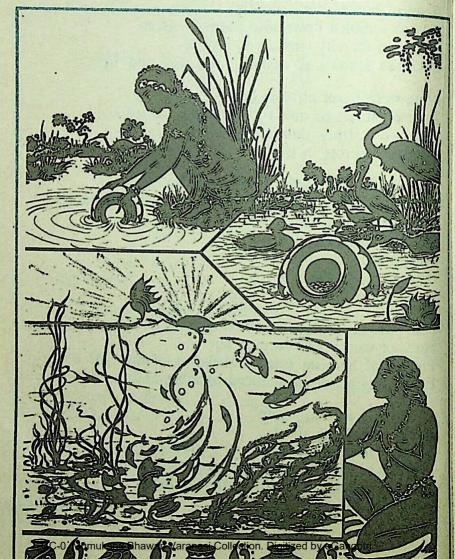
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PHILOSOPHY IN PICTURES-4

Pictures and Text by

SMT. SAVITRIBAI KHANOLKAR



11. THE THEORY OF VEDANTA

Maya, a sophisticated young woman, is seen here filling her pitcher in the waters of Brahman the Absolute. Then, she lets it float upon them, and the waters within the pitcher, confined to their narrow world, think in the following manner.

There are no waters except those they see and know, within their earthen prison.

Some who ventured as far as the mouth of the pitcher, speak of other waters, but different from their own.

A rare few actually identify the inside and outside waters as being one and the same.

But, at last, when the Sun of Knowledge rises on the ocean of Bliss and the divine Power (Kundalini) awakens the sleeping lotus bud of the heart, the pitcher breaks; Maya's illusion of differentiation is no more.

Freed souls, like fishes returned to water, swim happily unconcerned, for now, who can separate or distinguish one water from the other?



12. ENERGY

How can man illustrate the Divine Energy overflowing the bound of the universe, filling every particle of life and matter, but yet remains unseen? How best to reproduce here the eternal energy which causes the minutest and the greatest of objects to move and act?

Western scientists, especially the followers of the theory of "Relativity," are beginning to agree with ancient Hindu sayings and precepts which teach that the matter and energy filling the universe are One, and that the world is merely the outcome of a collective illusion. As an example, I chose Fire. Though an active principle of heat it appears varied, clean, useful, dreadful, pleasant and wasteful at the same time and at different places.

It helps the student to read by its light and the housewife to cook with its heat. It carries the prayers of the young girl who offen lights in her rituals and is supposed to bring blessings to those who offer oblations in it. It relieves the traveller from cold and it also burns up the dead. It shines in the skies as the solar orb and seem to spend itself through lightning and volcano. Yet, the energy is one and the same, throughout.

NOTE: Readers will please note that due to technical reasons whenever colour paintings are printed in black and white they do not reproduce well, and hence the comparatively poor quality of reproduction of some of the pictures in this series.





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This revealing article forms part of a chapter of the ambitious work, "The Asiatic Society and the Indian Renaissance" which Shri Bagchee is presently writing for the Bharatiya Vidya Bhavan. The book is expected to be published on the eve of the Society's bicentenary to be held only a few years hence.—Editor.

Sir William Jones

A Great Pioneer in the Field of Oriental Studies

MONI BAGCHEE

OUT of the dim and distant past there emerges before our vision the handsome figure of an eighteenth century Englishman whose sole preoccupation was MAN and NATURE, and whose ambition was to know India better than any other European ever knew it. We are speaking of Sir William Jones (b. 1746; d. 1794) whose name was in his day illustrious among those who knew and admired his astonishing facility in acquiring knowledge of almost any kind. More abiding is the understanding which he came to have of Eastern and particularly Persian and Indian thought. He came to India as High Judge of the Judicature in Bengal equipped with something more than learning-with humility before the rich territory of ancient Indian

civilization, art and philosophy which was in his day opening for the first time to the West. Few who have succeeded him have grasped more completely the immense value of that territory of the human mind that is pecucivilization. Indian to Again, this was the man who founded the Asiatic Society which is heading for its bicentenary in 1984. There is no other institution in India which can claim a longer service to the growth of modern knowledge in India. All universities, academic bodies and other institutions are of later growth. Besides, the Asiatic Society is an institution which Europe followed from India unlike other institutions in India which were founded following European pattern.

Sir William Jones was born on

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September 28, 1746, in London, the second son and third child of William Jones, F.R.S. father, Mr. William Jones, was a native of Anglesey and came of good peasant stock; a remarktalent for mathematics able brought him out of his humble origins and eventually won for him the esteem of such men as Newton and astronomer Halley, and the Vice-Presidency of the Royal Society. He was a fairly old man when William was born and died in July 1749, leaving the boy to be brought up by his talented mother on somewhat exiguous means. His chief biographer, Lord Feignmouth, tells us that in the plan adopted by Mrs. Jones for the education of her son, she proposed to reject the severity of discipline, and to lead his mind insensibly to knowledge and execution, by exciting his curiosity and directing it to useful objects. To his incessant importunities for information on casual topics of conversation, which she watchfully stimulated, she constantly replied, read and you will know; a maxim to the observance of which he always acknowledged himself indebted for his future attainments.

From all accounts we have of his early life, we gather that William was fortunate in his mother, like many great men before him and since, and was most devoted to her. She ap-



SIR WILLIAM JONES 1746-1794

Oil Painting by Sir Joshua Reynold: pears to have been a remarkable person, and her early training was well calculated to foster her son's natural gifts. She has been described by her mathematical husband as a woman possessing an equilibrium of temperament which no doubt had its influence on the development of her child's mental and spiritual powers. Taught by his ther, William was able read rapidly and correctly at the age of four, and was brought up on Shakespeare.

The young Jones was sent to Harrow in 1753 where in course of time he had become thing of a legend for precocity. His memory was prodigious. During the first two years of his residence at Harrow. Jones was known rather for diligence and application, than for the superiority of his talents, or the extent of his acquisition. In 1764 he was admitted to the University College, Oxford, where he was elected Benett Scholar the following year. In addition to his normal studies he now applied himself to Arabic and Persian (he had taught himself Hebrew Harrow). He passed vacation in London and filled in his leisure hours with the Italian. Spanish and Portuguese classics. It is on record that by this time Jones was an excellent classical scholar_

The year 1766 has remained memorable in his life for three events: in this year Jones engaged himself to become the private tutor of Lord Althrop, son and heir of Earl Spencer. The relationship of teacher and pupil ripened into a close and intimate friendship, and was the occasion of a considerable and most revealing correspondence. Secondly, he was elected to a fellowship at University College, and was offered by the Duke of Grafton at the Treasury to become official interpreter in Eastern languages, but modestly declined the offer. Thirdly, this year also introduced him to the accomplished young lady who was to become long afterwards his wife—Anna Maria Shipley, daughter of Dr. Jonathan Shipley, then Dean of Winchester College.

Resigning from his tutorship in 1770, Jones decided to read for the Bar. Admitted to the Middle Temple, he applied himself with his customary energy and enthusiasm to his new studies. He was awarded the M.A. from Oxford in 1773 and it was in this very year that his remarkable book The History of The Life of Nadir Shah, King of Persia was published. It was originally written in French and was published three years earlier. His another important work of this period need mention—the Grammar of the Persian Language (1771), which is still regarded as the standard work on the subject, and much of his reputation as a linguist rests on it. He was elected a Fellow of the Royal Society in 1772, and in the same year he put out a slim volume of Poems, consisting chiefly of translation trom the Asiatic languages. books established their author as the foremost exponent of Oriental studies in England and as a scholar of rare attainments.

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II

Jones desired very much to serve his country in Parliament, as well as at the Bar. His power of eloquence stood in his favour. An even earlier possibility of appearing in the House of Commons seemed to present itself in 1780. But Providence decreed otherwise. When he was offered the post of a Puisne Judge of the Supreme Court of Bengal, his hopes, so long deferred, were at last realised. Edmund Burke spoke highly of Jones while supporting his can-"The didature: most learned man in Great Britain." competence as a lawyer and his knowledge of the Eastern languages were additional qualifications. The choice was almost unanimous.

His appointment was made public on March 4, 1783, and a Knighthood was conferred on him to mark the occasion. His marriage to Anna Shipley was arranged by special license on April 8. Four days later Sir William and Lady Jones sailed from Portsmouth on the frigate Crocodile. Whlie voyaging to India in a rough weather, Sir William, we gather from his letters to Lord Althrop, was busily planning his future dies; in a memorandum written during the voyage and titled 'Objects of Enquiry during My Residence in Asia' he lists twenty-six items.

The couple arrived in Calcutta towards the end of September 1783. The new judge was formally welcomed by Sir Elijah Impey, President of the Sadar Dewani Adalat, on behalf of Sir Robert Chambers. Chief Justice, then on tour. Jones set upon the Bench for the first time in December, and his first charge to the Grand Jury, which was published, was long regarded as a model of eloquence and correctness. Meanwhile he immediately himself energetically to a project which had evidently been long in his mind, the creation of a learned society in Calcutta broadly on the lines of the Royal Society in London. His proposal was met with an enthusiastic response. The Asiatic Society of Bengal (now the Asiatic Society) held its first meeting on January 15, 1784. The Governor General, Warren Hastings, was elected its Patron and Sir William Jones chosen as its President. The institution which was thus founded proved to be the fountain head of all literary and scientific activities in India and the parent of all other Asiatic Societies in the world.

Regarding the scope of the investigations of the Society Sir William Jones defined an ample space bounded by the geographical limits of Asia. Dilating on this point he said in the inau-

gural address: "...if now it be asked what are the intended objects of our enquiries these specious limits, we answer MAN and NATURE: whatever is performed by the one or produced by the other." These memorable words have been adopted as the motto of this august body. -It is on record that under Jones's presidency, which continued uninterrupted until his dealth, the Society made great advance towards the realization of its purpose, the 'enquiry into the history and antiquities, arts and sciences and literature of Asia. At each anniversary meeting he delivered a presidential address on a different subject (he gave eleven in all) and it is abundantly clear that the Society owes to its founder and first President that width of and singleness of purpose which are the outstanding characteristics of both.

III

He had been in Bengal slightly more than a year and without a knowledge of Sanskrit he was finding himself handicapped in fulfilling his responsibilities properly. All in all, he seemed to be making little progress in carrying out his projected research for his 'Objects of Enquiry' which he had carefully drawn up on his passage to

India. Sir William now devoted himself to the study of the sacred Asiatic language-San. skrit. At last in the late summer of 1785 he began to apply himself to the study of Sanskrit in a systematic way and with a devotion that he had never he. fore shown in beginning foreign language. It was an extraordinary task which he had added to an already crowded schedule. Though initially the progress was slow and plodding yet he was not discouraged. He had vowed to become a complete master and as his concentration on the study of Sanskii deepened he began to speak the language with fluency. By the end of 1792, his fame as a Sanskrit scholar had eclipsed all the rest of his many accomplishments After the publication of Sakuntala, it would have seem ed impossible for his reputation to become any greater. He was universally hailed as one who had acquired perfect mastery in the ancient classical tongue of India which no other European has ever been able to do.

We get a glimpse of his daily life in Calcutta from a letter which Sir William wrote to Lord Althrop in August 1787: 'Would you know how I pass the day? I rise an hour before the sun and walk from my garden (his official residence was at Garden Reach in South Calcutta) to the fort, about three

In up on his passage to cutta) to the fort, CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

miles; thence I go in a palanquin to the court house, where cold-bathing, dressing breakfast take up an houg so that by seven I am ready for my Pandit, with whom I read Sanskrit; at eight come a Persian and Arab alternatively with whom I read till nine except on Saturday, when I give instructions to my Mogul Secretary on my correspondence with Musulman scholars. At come the attornies with affidavits; I am then robed and ready for court, where I sit on the bench, one day with another five hours. At three I dress and dine, and till near sunset, am at the service of my friends who

like to dine with me. When the

sun is sunk in the Ganges, we

drive to the Gardens either in

our post-chaise, or Anna's phae-

ton drawn by a pair of beauti-

ful Nepal horses. After tea-

time we read; and never sit up,

if we can avoid it, after ten.' Such was the active life of Sir William Jones for the eleven years he spent in India in the service of the Crown. Of his personal traits we gather from the accounts of his close associates both in London and Calcutta that he was a man of charming personality. His manners were engaging and conversation always instructive. He possessed a fine voice and a sweet temper such as seldom noticed

in persons holding high position. He had a true Oriental fondness for and comprehension of animals; he abhorred all blood sports of every kind; and his philosophy under this head is epitomized in the lines of Sadi, quoting Firdausi, which he translated, and afterwards often had upon his lips:

Crush not you ant, who stores the golden grain;

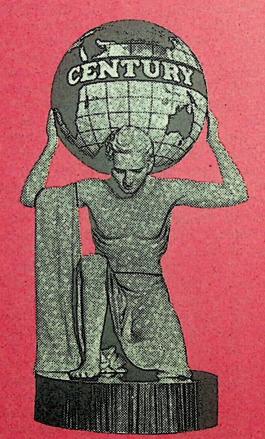
He lives with pleasure, and will die with pain;

Learn from him rather to secure the spoil

Of patient cares and persevering toil.

For his deep love and admiration for everything pertaining to the Orient, Sir William Jones in his life-time was fondly called as Persian Jones, Asiatic Jones and Oriental Jones—a rare distinction for any European Orientalist. These attributes were truly reflected in the splendid life of this scholar who knew as many as twenty-nine languages. His approach to linguistics was essentially humanistic and he was never interested in what is often called pure scholarship. have ever considered languages as the mere instruments of real learning and think them improperly confounded with learning itself'—he said. No wonder therefore that the memory this great Englishman of quisite taste and extensive

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diversified erudition is still fondly cherished by the Indians.

Sir William passed away on April 27, 1794 in the prime of his life. The West's greatest contribution to the East, he had been a kind of Oriental martyr in sacrificing his life to monumental projects designed to help Britain to understand India and her people properly. At fortyeight years of age, his life and one of the most phenomenal careers of all time had been cut short, to the sorrow of Indian people and the rest of the world. The first and foremost achievement of this great man is that he showed the West the proper relations with the Orient—a humanistic exchange of material cultural resources maintain a deep respect for human rights and the brotherhood of man. He was perhaps the only significant European administrator ever sent out to the East who was non-political. honest and completely sympathetic to the Indians. He knew how to be accepted and trusted in the Orient, and, what is more. he provided the strongest petus for renaissance a Indian national culture. Thus he made his richest contribution to the posterity. This is where his true eminence lies.

After his death many elo-

quent tributes were paid official bodies and individual persons alike, to the personality and achievements of this great man. But perhaps the most appropriate tribute to Sir William Jones's life and work was that provided by his old friend Harrow days, the learned Parr: 'It is happy for us that this man was born.' Truly so. The outstanding attribute of this man of prodigious natural gifts and immense industry and productivity was his sincere and unaffected modesty. His contributions to human knowledge and his learning have been highly spoken of by his contemporaries. But the only true test of man's reputation in regard is the test of When at this distant date we try to make a correct appraisal of this legendary figure, we only say that here was a whose primary purpose was to extend the frontiers of human knowledge and experience by unlocking, as he would say, the treasures of Asiatic literature. It was also in the forefront of his mind to use this new wealth of language and imagination in order to revitalize the literature of the West, and especially of his own country. Such men can never die; immortality is their only reward.

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Honore Daumier

The Proud Painter of Poverty

V. K. SUBRAMANIAN

HE was buried in a pauper's

grave at state expense. He became blind towards the end of his life. He was imprisoned for his caricature of Louis Philippe as Gargantua. Despite such a poverty-ridden and stormy life, the indomitable spirit of Honore Daumier, the great French master of the nineteenth century, his compassion for suffering humanity and his satirical scorn of human hypocrisy, as reflected in his lithographs and paintings continue to inspire generations of art lovers and humanists.

Honore Daumier was a combination of Michelangelo, Rembrandt and Goya. The famous writer Balzac, a contemporary of Daumier used to say: "That fellow has Michelangelo under

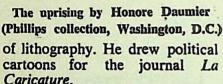
his skin."

Like Michelangelo, he brought a sculpturesque quality to his paintings; like Rembrandt, he saw grandeur and dignity in the common people and like Goya, he ridiculed pompous politicians and those in authority.

Honore Daumier was born on February 20, 1808 at Marsailles. the son of poor parents. During Daumier's childhood, the family moved to Paris and young Daumier grew up in that city, working as a delivery boy for a bookseller, a messenger in law courts, etc. In between, he sneaked into the Louvre Museum and studied the works of Rembrandt and other masters.

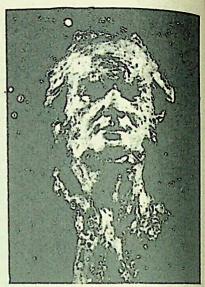
By 1830, when he was hardly 22, Daumier had mastered the art





In 1832, in one of the cartoons he represented the King Louis Philippe as Gargantua swallowing moneybags stolen from the people. This resulted in his imprisonment for six months. The journal, La Caricature, was closed down. But a new newspaper called Le Charivari was started by Daumier's friend Charles Philipon and Daumier continued to draw cartoons, ridiculing the foibles of society in Le Charivari for the next several years.

The people of Paris were Daumier's models. He watched them closely, went to his studio and made clay models and from these models drew his cartoons



Sculpture by Daumier (Self-portrait)

for the newspaper.

Daumier has bequeathed nearly 4,000 lithographs. Till his 40th year, Daumier did no paint at all.

Most of his paintings were done between 1855 and 1870. In 1872; he began to lose his eyesight and by 1878, he was totally blind. He was offered the Legion of Honour but he refused the award.

An exhibition of his painting organised by friends like Victor Hugo, in 1878, failed to raise any money. On February 11, 1879, Daumier died at Valmondois, where he had retired by his painter-friend Corot.

Daumier's major works in clude the many versions

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THE NOBLE OBJECTS WITH WHICH THIS STATE WAS FORMED ARE GRADUALLY MATERIALISING AND THE PROCESS OF BRINGING ABOUT RAPID ECONOMIC AND SOCIAL TRANSFORMATION IS GAINING MOMENTUM.

All-out efforts are going on so as to provide the weaker sections of society particularly the Adivasis and the Backward Communities security, and a respectable life as a matter of right. In all its efforts the Government is inspired by this objective only.

As a result several schemes, such as giving priority to the Backward classes in the matter of land distribution, proportional reservation of posts in the Government Services, special sub-plan for Adivasi welfare at a cost of Rs. 130 crores, providing basic amentities to slums in cities, construction of houses for the landless and the poor city dwellers are being implemented.

The Government reiterates its policy to strive to the utmost for the welfare of the common working man and rededicates itself to the task of putting into practice the guiding principles set out on the dayof the formation of Maharashtra State.

DIRECTORATE GENERAL OF INFORMATION & PUBLIC RELATIONS, GOVERNMENT OF MAHARASHTRA, BOMBAY.

Sancho Panza and Don Quixote (one of which is in the National Gallery, Berlin), The Uprising and Three Lawyers (in the Phillips Collection. Washington D.C.), The Washer Woman (in the Louvre, Paris, an identical replica also in the Metropolitan Museum, New York), Class Railway Carriage (in the Metropolitan Museum, New York), Ecce Domo (Behold the man!) (in the possession Folkwang Museum, Essen, Germany), which depicts the denunciation of Christ.

The many clay sculptures done by Daumier were cast into bronze after his death. One of them is a self portrait of Daumier himself.

In all his works, Daumier depicted the people with whom he moved round: the washer women, the poor people who travelled by the third class carriage, as also the hypocrites, the politicians and lawyers who preyed on society.

Daumier was particularly obsessed by the theme of maternity: the mother crushed by a burden of toil and having to care for her children as well.

Daumier's paintings of the common people, as Thomas Craven puts it, are "alive with the charity, the strength, and the compassion poured into them from the soul of a great Artist. They tell not only the story of

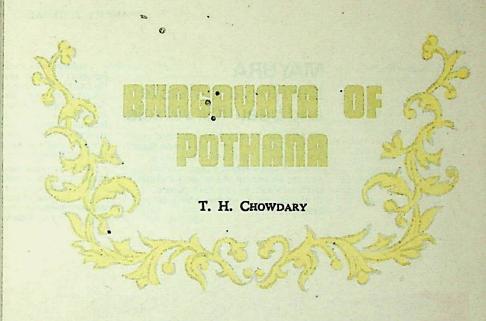
the dreariness of one aspect of French life, but the story of forlorn humanity everywhere."

On, the other hand, Daumier brings all the satire, anger and indignation at his command in depicting the scourges of society, the indecently fat, ugly politicians and lawyers who thrive on the misery of the people.

Daumier's Ecce Homo, is a painful reminder that good men are being indicted and crucified even in the modern world while the Philistines and Pharisees rule the roost.

Daumier did not bother about his poverty. While his like Corot, Delacroix and Courbet had incomes, someone sympathised: ."Is not it too bad that old Daumier has to work for a living?" Daumier's reaction was instantaneous: "It is not too bad that I have to work, but too bad that I have to work so hard and have so little time for painting. But let me tell you something. You have incomes, every one of you, but I have a public, and between the two I will take the public."

A proud independence of character that defied defeat, a deep empathy for suffering humanity, a derisive contempt for hypocrisy, a strong, solid, simplicity of approach to painting—all these make Honore Daumier one of the all-time greats in the history of art.



DOWN the ages, there have been two sets of values espoused and extolled by poets. One concerned the mundane problems of today's life. poets adorned the courts of kings and potentates and pandered to Their works vanities. perished with them or soon thereafter. The other tradition dwelt upon the universal eternal values. This school of poets refused to recognise the glitter and glory of courts and did not hanker after their favours. They endeavoured to identify that which is permanent, and which is ennobling humanity and conducive to the realisation of what is the basis of human existence. Seers like Vyasa and Valmiki in the distant

past, and Tulsidas and Pothana (of Andhra) of a few centuries back belonged to this class of

poets.

The puranas, Bhagavata and Bharata brought the message and wisdom of the Upanishads within the ken and understanding power of the literate. With the decline of Sanskrit and the evolution of the local languages, the mission of making this great knowledge available to the laypublic devolved upon poet-seers.

The fifteenth century in Andhra saw a number of local rulers in various regions, all patronising poets and artists. The southern regions were under the sway of the then ascendent Vijayanagar empire. By then, the Mahabharata had already

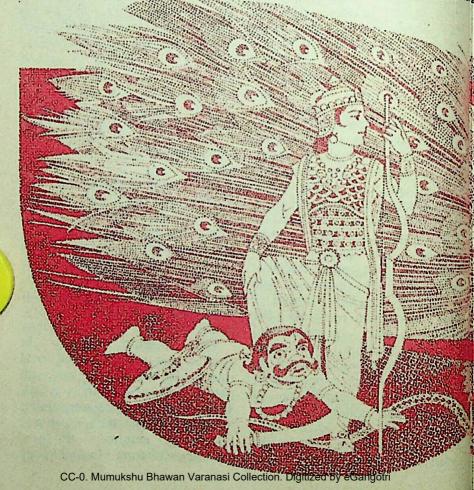
The Vahanas—5

MAYURA Kartikeya's chaste and beautiful vehicle

"O Mayura! Your call is sweet and you are adorned with beautiful feathers like a bouquet of flowers. You are a friend of rain-bearing clouds and you are an enemy of snakes. All these wonderful virtues you have gained, O Mayura, by being the vehicle of Lord Kartikeya."

Lord Kartikeva. c armies of the gods. He fought and won Asuras in his youth Samvatsaragni, the His six heads are the his twelve arms are Having evolved for fire, he is symbolica the form of knowled

When Kartikeyas demonic hordes of a army of godly virtal vehicle. Mayura Madevours snakes who and evil desires. Ab-



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Chitragni, which means "beautiful fire", the peacock is now the national bird of India. Mayura is the symbol of chastity. Without chastity, valour becomes cruelty and plunder. On the other hand, when valour is adorned by chastity of character, it is immortal heroism. Therefore, it can be seen that Kartikeya's heroism depends to a large extent on the virtues of his vehicle, Mayura.

The Sanskrit word 'vahana' or vehicle is used for the animals, birds and men who serve as the carriers of the gods in Hindu mythology. They are worshipped along with their presiding deities by people from all over the country. Their idols and

pictures are placed in shrines and their living counterparts are provided a sanctified existence.

Accepted as a part of our cultural heritage since ancient times, the vahanas have helped create a sympathetic understanding of the animal world. Their selfless service, devotion to duty, all the ideals they stood for, have inspired our people through the ages. These have also been the inspiration behind the evolution of the operating philosophy of the Mafatlal Group, embedded in its policies and projected through the activities of its diversified operations.



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been translated into Telugu. There was Srinatha, the Kavi Sarvabhauma, striding the Andhra regions, immensely decorated and endowed royalty. His kavyas with Sringara as the main rasa (essence), pleased and titillated the vanities and pleasures of the kings.

Pothana was his brother-inlaw, living in Warangal, the fallen capital of Prataparudra. He was poor and had no formal education, and lived by cultivating the land, a very unusual thing for a Niyogi-Brahmin. He had an immense and firm faith in God. Panditya was conferred upon him without being acquired.

He considered it fortunate that while the great poets like Nannaya and Tikkana translated the *Mahabharata*, the *Bhaga*vata was left untouched, waiting —as it were—for him to translate the original for the benefit of the Telugu people. It was usual to dedicate one's work to the reigning king, but he would not despite his poverty and struggle for existence which was well known.

His brother-in-law, Sarvabhauma Srinatha, took pity on him and advised Pothana to dedicate it to a king or potentate who would bestow upon splendid riches which Srinath himself was enjoying. But Pothana would not listen. him, man-made kings were mere mortals. His work was an in spiration from God and the god given cannot be prostituted for any human purpose.

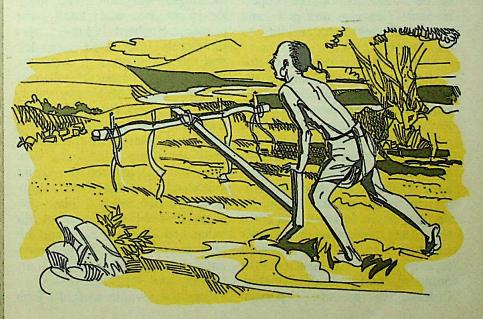
He wrote, "It is the Bhagavall itself speaking; it is Sri Rama chandra who is narrating; if he wrote, he would be free from the

bondage of samsara; why should he write any other?" Instead of dedicating it to the undeserving royalty, obtaining from them towns, vehicles, wealth and falling into disgrace finally (when another king vanquishes the former patron), he had gladly given it unto Hari for the benefit of his countrymen and not for his own. All the expostulations of Srinatha were of no avail in persuading him to dedicate it to the King.

Vyasa, even after composing the Mahabharata (the panchama veda) was disconsolate. Narada advised him to write the Bhagavata. It was then that he regained peace. In a like manner,

Pothana, the devotee of Vishnu, would not fulfil himself unless his sahaja panditya was utilised for the glory of Vishnu.

Many are the legends describe his immense faith and the faith-induced phenomena. Srinatha coming was Pothana's house in a palanguin. He saw Pothana and his son. Mallana, ploughing the field. To demonstrate his mahima (miraculous power), Srinatha ordered the palanquin bearers in the front to leave and the palanquin proceeded unsupported. Pothana noticed this and directed the son to let off one bullock from the yoke. The plough went on with only one bullock. Sri-



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natha ordered the rear palanquin bearers to leave. Pothana's second bullock was also unyoked and on went the plough! The divine mahima of Pothana was no less than that of Srinatha.

Conversations between two poets were often profound. Srinatha asks, 'Is the Halika (the ploughman) hale and hearty?' The withering reply was: "Instead of giving away the kavya-damsel who is as delicate as the new bud of a young sala plant to the dissolute, and eat the tainted food, what if good poets turn to be ploughmen or collectors of the roots and tubers in the deep and far-off forests for supporting their own wives and children?" Such was his resolve to be untouched by the impermanent pleasures and pelf and to remain free from servility to the royalty.

Visiting Pothana's house, Srinatha persisted in changing the mind of Pothana about dedication. His retinue was to be fed. Pothana sent his son to borrow money. None would lend to the pauper. To the worried couple, Saraswati goddess appeared. bade Pothana to send the visitors to bathe, asked a curtain to be hung in the kitchen, and when the guests were seated, invisibly supplied a delicious, sumptuous repast to the surprise of the doubting and proud Srinatha. Listening to the latter's persua-

sion to dedicate the work royalty and the seeming softness Pothana, Saraswati was i Pothana reassured her tears. with tears flowing down the kajjala-eyes on to the boson "Oh beloved daughter-in-law the destroyer of the Kaitabha, why do you weep Oh noble lady! Oh consort d Brahma! I will not take yo, to the court of the ignoble and the dissolute and sell you for: mess of pottage. Believe Bharati."

The greatest demonstration of Bhakti appears in two name tions—one of Gajendramokshi and secondly, in Prahlada's stor The most powerful of the ele phant kings was once caught by the mighty alligator. The strug gle went on and finally the proud elephant king thoroughly exhausted and fel absolutely helpless. Actually appears to be an allegon on the futility of human vanily pride and strength. fronted by an equally proud and trying adversary, the mighties feels absolutely helpless. one who has ignored the divini completely, is compelled to ap peal to His mercy. pas The sages describe the state of the exhausted elephant king and hi piteous appeals for divine mero and intervention. moving and mellifluous.

Srinatha wants to find faul

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with Pothana's work. Pothana describes Vishnu as leaving in a flash when Lakshmi appeal of Gajendra reaches him. He would not tell Lakshmi why he was leaving. He would not take with him the discus and the the conch. No soldiers accompany him. Garuda is called. His dishevelled hair is not arranged. He dashed away to the place where the Gajendra had been caught by the gator.

Srinatha makes fun of this description and asks, "Pray, tell me how your Vishnu thinks he can save the Gajendra without any weapon or any plan of rescue." Pothana's answer was one of silence and a later demonstration. One day he arranged to throw a big stone into his well and then shouted to Srinatha, "Look, your son has drowned in this well." Srinatha, who was bathing, rushed to the well, as he was. Pothana asked him, "pray, tell me what is your plan to save the boy? Where is ladder, where is the rope? How will you save your son?" No answer was needed. Srinatha realised the mechanism of love and concern of the Lord for the devotee, of the powerful for the stricken, of the saviour towards the afflicted.

The total faith of the devotee in the Lord, the power of faith and the immunity of the devotee

against harm are powerfully portrayed in the story of Prahlada. While describing the futility of life, not devoted to the realisation of the divine and dedication to righteous conduct, Pothana displays his mastery of words using "upama"—comparison. The child Prahlada tells his tormenting father, Hiranyakasipu "Total attachment to Him and listening, total dedication, obeisance, prayer, service, realisation in mind, singing His grace and meditation are the nine paths of devotion to Hari. Given to these, trusting in Him, it is proper that one should live a life of good conduct.

"As sunrise to the blind, sound of the conch to the deaf, teaching of great books to the dumb, longing of an eunuch for a wife, friendship for the ungrateful, wealth to a miser, good texts to an unlettered are all inconsequential, so is life to one un-

devoted to Hari.

"Those are hands which pray to the lotus-eyed, that is tongue which describes the consort of Lakshmi, those are eyes that discern the protector of the Devas, that is head which bows to the Lord, resting on the coils of Sesha (serpent), those are ears which hear Vishnu, that is mind which dwells on the enemy of the demon, Madhu, those are words that portray the resplendent, that is intellect which

centres on the supreme being, that is day which dwells upon the God of gods, that is learning that explains the discus-wielder, he is preceptor who propounds Hari, he is father who tells the son to attain Hari;

"The body not devoted to the lotus-eyed is not body but leather bag inflated by air; the mouth that does not sing the praise of the Vaikuntha-dweller is not a mouth but a sound producing cymbal, the hand that does not offer puja to Hari is not a hand but a small branch of a tree, the eyes that behold not the Lord of the lotuses are not eyes but holes in the body-wall, the life that does not contemplate upon the discus-wielder is not but a light bubble of water, the learned without devotion Vishnu is not learned but an animal with a pair of legs."

Can the cluster of samsara (the cycle of birth and death) be dispelled without the wind of total dedication to the discuswielder, can the fires of the dreadtapatraya (desire, anger, lobha) be extinguished without the rain of nectar of service to Vishnu, can the far-spreading, brim-spilling oceans of sins be dried without the fire of desire for Hari, can the dense darkness of dread dangers be dispelled without the sunshine of praise to the lotus-eyed, can the peerless primal existence, the flawless

treasure of Mukti (freedom from worldly bondage) be espied without thought of Sarangapani, even by Brahma?

The above exaltation of Bhakin in inimitable and inspiring Telugu verses is gripping. The passages are recited in thousands of homes by the young and the old.

Just as . Tulsidas's Hindi Ramacharita Manas immediately caught the imagination of the "pamaras" (the uneducated) and has become more and more endearing to the masses as well as classes over the last 300 years, Pothana's Telugu Bhagavata has become a book par excellence, inspiring and instilling bhakti among its readers and listeners and gaining an increasing appeal among the lettered in Andhra.

While hundreds of other books authors have disappeared from the memory of men and women, passages from Pothana's Bhagavata are passed on grandfather to grandson, repeated and sung for solace, comfort and knowledge wherever there is a searching heart and a thoughtful mind. Eternal are the values propounded, undying is the faith and most haunting is the poetry Pothana's Bhagavata Tulasi's Ramayana have same value among the masses, gaining an increasing reverence to the works and their authors. 000

STREAMLINING OUR RELIGION-17

R. B. LAL

All This Is God

SCHOLARS differ as to which is the supreme verse of the Gita. I venture to suggest that the palm should go to the brief utterance: All this is Vasudeva (God). This great truth is realized only by rare souls and after many births. (VII-19) It is at once a definition of the highest Godhead of the world and their mutual relationship. It deifies the world, its problems and activities as the highest Divinity; it brings the highest Godhead within the reach of man. It is the core of Sri Krishna's teaching and the rest of the Gita is mostly a commentary on it. This, in fact, is the heart of Hinduism and even before the Gita the Vedas made many important

pronouncements on this subject.

"The Eternal broods and expands and thence is produced matter and from matter life, mind, the elements, the worlds and actions and their unfailing consequences."

"From Him are born the various gods and men and cattle and birds; and also the breaths of life, rice and corn, penance and faith, and truth chastity and law."

"From Him come all the seas and mountains, from Him flow the rivers of every kind, from Him come all the herbs and all their juices by which this inner soul subsists along with the elements."

"That immortal Brahman is

before; that Brahman is behind; that Brahman is to the right and to the left. It is stretched below and above. Brahman is indeed all this. It is the best."

That everything is a form or manifestation of God, that the universe itself is God and nothing but God, is a logical and inescapable corollary of belief in a superhuman and omnipresent God. It is also supported by science, which has shown that all things, including matter, life, mind and soul, have evolved from a common source. Science calls it the primordial atom or amoeba and religion calls it God.

Some clarifications are necessary for a proper understanding of this dictum.

Things as they exist are only partial and not full manifestations of God. None of them by itself is the whole of God; only in its totality can existence equal God. Things are God in essence but only in a potential form. We can find many examples of this in the material world. Steam, ice and water are the same chemical substance, but widely different in appearance, properties and uses.

Different things express God in different ways and to different degrees; life more than inert matter; plants more than minerals; animals more than plants; men more than animals and vibhootis or great men more

than ordinary persons. The full development of animate and inanimate things is a long, unending and universal process called Evolution. Even man though highest in the scale of creation, has a long way to go before he can arrive anywhere near the perfection of God.

Though all things have to be looked upon as God, they cannot obviously be treated alike Father and son, stranger, friend and foe, horse, cow and Ganga water and drain water have all to be dealt with diffe The guiding principle is that everything should be put to the best use and everyou should be given the treatment according to his relationship and condition. tailed guidance one must turn w Ramayana, the bharata, the Niti Shastras, Parchatantra and Hitopadesa.

Vedanta in Equations

The dictum All this is God can be written in the form of an equation—

All this = God
Some variants of this equation are—

All things = God or the universe = God

Strictly speaking, these are not equations but identities, being universal truths. In Vishnu

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Sahasranama, Viswa or Universe is the very first of God's many names. Sri Krishna himself has

Eternal Seed of all beings of Self in the heart of all beings Beginning, middle and end of

all beings.

Life in all beings Manliness in men

Intelligence of the intelligent Strength free from desire and passion.

Fire of Life that digests food

Mind

Consciousness
Resolution of the resolute

Victory of the victorious

Desire not contrary to Dharma

Following the Gita let us frame other equations in order to bring out the equivalence of

As All This or Universe Therefore

- (A) (1) Matter in the universe
 - (2) Spirit in the world(3) Life in the world
 - (4) Matter = Energy =
- (B) (1) What one does to the world
 - (2) Beautification of the world with Works
- (C) (1) Knowledge of the World
 - Science, history, economics, literature, art, knowledge of farming, medicine
- (D) Love of the World

mentioned a number of important deductions from the fundamental equation, for example—

- = God (VII-10).
- = God (X-20).
- = God (X-20).
- = God (VII-9). = God (VII-8).
- = God (VII-9).
- = God (VII-11).
- = God (XV-14).
- = God (X-22)
- = God (X-22).
- = God (X-36). = God (X-36).
- = God (X-36). = God (VII-11).

certain important aspects and activities of life with the highest God.

- = God.
- = Body or clothing of God.
- = Spirit of God.
 - Life of God or Living God.
- = Supreme Spirit.
- What one does to God.
- = Decoration of the body of God.
- = Knowledge of God.
- = Brahma Vidya.
- = Love of God.

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Love of fellow creatures Love of one's country Devotion to human beings Adoration of the ° World

World = Matter, Spirit, Life,

Consciousness

(F) Devotion to the welfare of the world Meditation on a problem of our country or society Total absorption in a problem of mankind Illumination leading to a brilliant solution of a problem

(G) Human beings Humanity Neglect of man Insulting, injuring or deceiving man Service of the world

Lokasangraha Service of mankind through farming, weaving, house buildhouse keeping,

engineering, transport etc. This long string of equations may appear boring, but repeti-

has been learnt. We have reduced God to Spirit alone. We have persis-

tion is necessary until a lesson

= Love of Living God. = Love of God.

Devotion to God.

Adoration of God.

= God.

= Devotion to God.

Meditation on God.

— Samadhi.

Mystic vision of God. =

Miniature gods.

Highest form of living God.

Neglect of God. =

Insulting, injuring or de-= ceiving God.

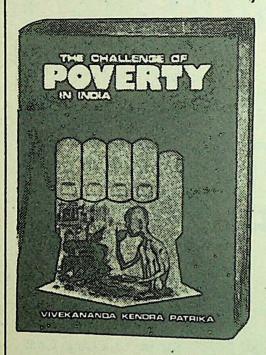
Service of Living God.

Worship of the spirit of God.

= Service of God = Prayer, Japa, Meditation.

refused to recognise tently matter and even life as God. The Gita requires due attention to be paid to both sides of the equations; to the right hand side by prayer, worship and medita-

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Copies can be had from The Manager, Vivekananda Kendra, 3, Singarachari St., Madras-600005. (Phone; 842843) tion, to the left hand side by Lokasangraha. In the west the right hand side of the equations has mostly gone out of fashion; in India it has been magnified to the utter neglect of the left hand side. And this is the main cause of our decay.

Wonderful Definition of God

Interchange the two sides of the fundamental equation and it reads—

God = All this = Universe We want to know what God is; we want a definition of God. Here is the definition given by God himself—than whom there is nothing higher (VII-7): God is equal to the universe.

This is a magnificent description of God.

 We are accustomed to speak of God as 'That', but the Gita has preferred to call Him 'This.' We are told to worship the extra-cosmic God who is the true God, but by contrast Sri Krishna insists on the worship of the intra-cosmic God, namely the universe itself—specially human beings. As the word universe has been used for all that exists, the God equated with the universe covers everything and an extra-cosmic God, a God who is outside or beyond all that contradiction in exists, is a terms.

The Vedas' and the Gita's description of the highest God

as the universe is the most profound and rational. most fruitful. Sri Krishna gave a practical demonstration of it to Arjuna. It is truly a universal concept. It cuts across barriers of caste, creed, colour, race, nationality, religion, scripture and prophet. It places human welfare and progress in the forefront of religion, providing vast common ground between scientific humanism and the religion of the Gita. The main difference between them is that while the latter recognises the spirit as a separate entity and caters for it, the former does not.

Readers will recall that Fred Hoyle's equation, God = Universe (vide article on The Greatest Mystery in this series) is the same as was propounded by the Vedas and the Gita thousands of years ago.

We must accept this definition of God without any mental reservations and in all its implications. Not to do so is fraught with danger. For, say the Kathopanishad, "Whatever is here, that is there; whatever is there, that also is here. From death to death he goes who sees things here as different."

The equivalence of the highest God, Vasudeva, and the universe suggests a new way of reading the Gita. In several of its verses, where Sri Krishna

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uses the word 'I' or 'Me', substitute the words 'the world' or 'the welfare of the world' for I or Me, and the Gita teaching will acquire a new significance. Here are a few examples—

Therefore at all times remember Me (the world or its welfare) and fight (do your duty).

(VIII-7).

He who acts offering all actions to God (to the world, humanity or society) and shaking off attachment, remains untouched by sin as the lotus leaf by water. (V-10).

Supreme joy is for the Yogi whose mind is peaceful, whose passion is subdued, who is sinless and who has identified himself with Brahma (world).

VI-27

The sinless Yogi thus uniting his self constantly with God (the world), easily enjoys the eternal bliss of oneness with Brahma. (VI-28)

Whatever you do, whatever you eat, whatever you offer as Yajna, whatever you give as a gift, whatever you do as austerity, do all that as an offering to Me (the world or humanity). (IX-27)

This mode of exposition followed in the past by some Gita commentators was pioneered by Swami Rama Tirtha. He quotes the following poem—

Take my life and let it be Consecrated, Lord, to Thee. Take my heart and let it be Full saturated, Love, with Thee.

Take my eyes and let them be Intoxicated, God, with Thee. Take my hands and let them be For ever sweating, Truth, for Thee.

Commenting on this poem, Swami Rama Tirtha says, "The word 'Lord' in this poem does not mean the invisible bugbear sitting in Heaven catching cold in the clouds; 'Lord' means the All, your fellow people.

"This Yajna everyone must perform. This must be the Universal Religion. India! Have it or die; there is no other alter-

native."

Lokasangraha, the Greatest Dharma

The dictum 'All this is God' has implicit in it the great command that the welfare of the world, specially of mankind, is the most important duty of man. Tulsidas categorically declared that there is no Dharma like doing good to others. It should receive as much attention as conventional worship.

Lokasangraha requires a department of religious pursuits; but it must also have several other departments such as those of agriculture, industry, engineering, education, science, technology, medicine, transport and communications. People can

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spread themselves out in these various professions according to their aptitude and ability so that while doing their best for society they will also derive the maximum satisfaction for themselves.

The Gita has taught the lesson of Lokasangraha with great emphasis and in many different ways; for example by the use of such terms as Yajna, selfless action, renunciation of the fruit of action, rejoicing in the good of all creatures, seeing and worshipping the Lord in all beings, the higher Unmanifest and Purushottama.

As the world is God, service of the world, specially of humanity, is a capital means of pleasing the Lord. The world needs many kinds of goods and services and it is wrong to suggest that the only true servants of God are those who teach religion, meditation or Yogic exercises.

By serving society through one's professional and other duties, one worships the Lord and attains the highest perfection. On the other hand, those who contribute nothing to the commonweal are thieves and sinners. According to the Bible all unproductive trees will be chopped off and burnt. The spiritual quality of even religious works like worship and meditation depends on the degree to which they benefit society.

The essence of Yajna or sacrifice is to take pains for the good of others. This duty of mutual service was laid on every one at the very beginning of creation. This is the secret of human happiness, even survival. People working for the good of All build a heaven; those working for themselves alone build a hell, for all. Works done for personal gain make for bondage; those done for the good of others make for liberation.

God is personally present in every act of self-sacrifice; in fact, whatever benefits a living creature benefits God Himself. Anyone engaged in a good act is in a state of union with the Supreme. Union with God requires identification with the world, specially with living creatures, and this is not possible without their loving service, without positive action to promote their interests and development. Works of sacrifice, austerity and charity and all other duties should never be abandoned but should be performed at all events, renouncing attachment and fruit. This is Krishna's considered and best opinion. (XVIII-5,6)

Renunciation of the fruit of actions is according to the Gita (XII-12), better than meditation; in fact, the best of all Sadhanas. This last step in religious pursuits requires that

the gains accruing from good works, whether sacred or secular, should be used for the good of 'All This' or society. Those who keep the fruits of their labours to themselves are self-seekers and may even end up as demons and devils if they use their powers and acquisitions for hurting others.

Swami Vivekananda was very emphatic that the difference between spirituality and worldliness difference not the ween sacred and secular works but between unselfishness and "The difference betselfishness. ween God and the Devil," he said, "is in nothing except in unselfishness." and selfishness Again, he said, "If you seek your own salvation, you will go to hell. It is the salvation others that you must seek; and even if you have to go to hell in working for others, that is worth more than to gain heaven by seeking your own salvation."

In the Bhagavata too Sri Krishna laid the greatest stress on Lokasangraha. He said, "Look, how noble-minded these trees are! They live only for the good of others.... Their life is the best one. They sustain other forms of life ... of all living beings, those who do good to others through their lives, wealth, wisdom and their words, they alone justify their birth."

Derogation of Ethics and Altruism

In spite of this a very large and vocal section of our religious leaders, teachers and thinker's never misses an opportunity to disparage the God in man, morality, altruism, durand patriotism, in fact every thing that benefits society.

Sri Krishna and the Veda emphasise the identity of Got and the world.

Sri Krishna identifies himse with all living beings and call himself Paramapurusha or Purshottama, that is Manoo (maraised to the power infinity) but here we are told that sain who worship God do not worship man enlarged. Indeed the do not, and this is the primary cause of all our sufferings.

Sri Krishna laid the utmos stress on Lokasangraha, Yaje and Karma Phalatyaga, but of present day teachers are empli tic that morality, right conduct SOCIET altruism and service of are a cheap philosophy which cannot take anyone very [8] They forget that by belittling patriotis ethics, philanthropy, and public service, they are 10 prayci advancing the cause of ever worship, meditation giving ! mindedness but only selfishnes fillip to immorality, greed and lethargy.

By working for Low sangraha man attains the S preme. (III-19, 20, 25). Everyone attains the highest perfection by doing his own duty as an offering to God or for the good of his creatures. (XVIIF-45, 46). Performance of Yajnao or good deeds is the divine cow of plenty or fulfiller of desires. The Yogis who partake of the nectar in the form of the remains of sacrifice, attain the Eternal Brahma. Even this world is not for the non-sacrificer; how then any other?" (IV-31).

Conclusion

It is very sad to reflect that for centuries past our worst enemies have been not foreign nations or other religions but the false teachings of our own religion.

No change of government, policy or law can remove poverty, unemployment, untouchability, indiscipline, immorality or corruption even in a thousand years unless the actual preaching and practice of religion are radically altered and brought in line with the teachings of the *Gita*.

Let us read the Gita afresh. As All This is Vasudeva, the world and mankind deserve more love and care than we have given them so far. Let us exalt work, Lokasangraha, Yajna, morality, swadharma, and prosperity and happiness for

all. Let us exalt our country and our people, specially the Harijans, the poor, the lowly and the lost; they are all Vasudeva, in fact, his most lovable and adorable, most accessible and most useful forms.

Let me conclude with the inspiring words of Swami Vivekananda.

"After so much Tapasya I have known that the highest truth is this: He is present in every being! These are all the manifold forms of Him. There is no other God to seek for. He alone is worshipping God who serves all being!"

"For the next 50 years let all other vain gods disappear ... from our minds. This is only God that is awake, our own race: everywhere His hands, everywhere His feet, everywhere His ears, He covers everything. All other gods are sleeping. What vain gods shall we go after and yet cannot worship the God that we see all around us-the Virat?.... The first of all worship is the worship of the Virat -of all those around us.... These are our Gods-men and animals-and the first gods we have to worship are our own countrymen.... So long as even a single dog in my country is without food, my whole religion will be to feed it."

(To be continued)



KAMALA SUBRAMANIA

THE SON OF ABHIMANYU

YUDHISHTHIRA had been crowned as monarch. Krishna said: "Now that my task is done, now that my dream has come true, I should begin to think of going back to Dvaraka. It is ages since I left my home. Satyaki and I have forgotten what the city looks like. Please let us go back for a while at least. I must see my aged parents and all the others."

When she heard about the impending departure of Krishna, Uttara, the wife of Abhimanyu. I am bearing the child of your CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

came rushing to him. She fel at his feet and holding on ! them sobbed out the words: "Krishna, Krishna, you are the Lord of the Universe, say grandmother. You are the only person who can help me. I as in great trouble. I am pursue by a powerful presence which spitting fire all the time. I not fond of this life of min which has lost all meaning even since that day when my lor died on the battle-field. Krishn

Abhimanyu. The child is the only gift of the Pandavas to the throne of the Pauravas. I am afraid this fire will destroy my child. Please save it from death, Krishna."

Krishna closed his eyes and to his mind came the day when Ashvatthaman sent his Brahmashirsha astra. When he invoked it the Brahmin had said: "Let the world be Pandava-less." Since he could not withdraw the lastra, Ashvatthaman had aimed it at the unborn sons of the Pandavas. Krishna lifted up Uttara and said: "Do not weep, child. I promise my you, Abhimanyu will live again in you. I will stay here till your child is born. I am here to protect you. Do not worry any more about the fire which is threatening you and your son. I will take care of it." Krishna entered the womb of Uttara with the power of his Maya. He was there when astra entered her to destroy the unborn child. With his divine form he fought the astra and finally subdued it.

The child, while in the mother's womb, saw a glowing form emanating from the astra. It ensured being burnt. He then saw another form. He was as big as thumb and he was beautiful. He had a golden crown on his

head. There was a blue sheen on his body like that of a cloud and his dress was the colour of lightning. He had four long arms which were decked with bracelets. His ear-rings were glowing like golden fire and his eyes were crimson with anger. He had a 'mace in his hand which he was twirling and the mace was spitting fire like a litup torch. He was going round and round the child and was holding at bay the astra and its fire. For months he stayed inside the womb of Uttara with the child and finally the power of Brahmashirsha was quelled. And even as the full child was looking, he vanished from his sight.

Abhimanyu's son was born. There was great rejoicing in the city of Hastina and the child was called Vishnurata since the Lord Himself protected him and made a gift of him to the Paurava throne. And Krishna called him Parikshit because the child. even when he in was mother's womb used to look at the form of Vishnu and ask him-"Who is this wonderful person dressed in yellow silk, wearing this lovely garland, with the gada in his hand, who is protecting me all the time? Who is he?" He had begun to question about the form of the Lord even before he was born!

Krishna Takes Leave of Kunti

The excitement after the birth of the child had now subsided and things were coming back to normal in the city and in the palace of Yudhisthira, too. Krishna knew that he had an ahead of him. unpleasant task He had to tell them that he wanted to go back to Dvaraka. They loved him so much they would not welcome his departure. He loved them too. but he had to go.

He bade farewell to every one of them individually: to Subhadra, his sister; to Draupadi; to Dhritarashtra, the old blind king and to Gandhari, the saintly wife of the old king; and the Pandavas. They were loth to let him go and very unwillingly Yudhishthira let him go. Krishna went to the apartment of Kunti and falling at her feet he said: "Please wish me well. I am going back to Dvaraka."

Kunti smiled sadly at him and said: "Still you are playing the role of Krishna, my brother's son! I am an ignorant woman, Krishna. I have not studied the Vedas nor have I been taught Brahma Vidya. But I know one truth and that is: You are the Ishvara. the Lord of lords. I salute you. You are the Truth that has always existed, the Creator of the universe, the Purusha. You are the power

that brings Prakriti into action You pervade the universe made up of the elements. The in penetrable screen which goes h the name Maya hides You from us and we cannot perceive You presence in every living and no living object. You are the fi senses and You are beyond the power since You are the Tn behind them. I know very lit but I know that You are the A solute Truth. The only thing can do is to salute You. rant woman that I am, I don even know the proper way which to pray to You. I fall: Your feet in all humility.

"Like an actor appearing! stage whose acting is so per that the audience thinks that is the character whom he is p traying, You have played the of Krishna to perfection. Yo real nature is not known to To people deluded by the !! cardinal faults "I" and "Mis Sages W You are invisible. yoga have practised the selflessness, who have realise the Brahman, schooled their emotions so that they are beyond their! fluence—even they are not a to see You. How then can women, ignorant even perce yoga called Bhakti. To me You are the You? Vasudeva and Nanda and Yashoda. tended | the cowherd who

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cows in Vrindavan, But You are, I know, the Lord Narayana the whose · navel has Divine Lotus in it. Long ago Your mother Devaki was freed from the prison by You after You had killed Kamsa. Even so, I have been saved again and again from miseries by You. My sons have regained their kingdom of You because You. have been our saviour. You have been there to protect us whenever troubles visited us. You are beyond the grasp of the highest intellect; and You have been with us in a human form with a name and that has been our great good fortune. Whenever misfortunes befell us in their wake we found You coming to us. You have loved us so much.

"Please. Krishna, there is only one boon I want to ask of You and that is: there should be misfortune after misfortune visiting us. That and only that, will make You be with us all the time. People who are born in good families, who are wealthy, who are well-read and who have their ego thriving on the power which wealth has given them; how can such people be fit to pronounce Your name and call You to them? And yet, it is Your kindness which makes even such undeserving people fit to be graced by Your favours.

"I salute You Who is the Lord

of lords, Who is the uncaused cause of the universe. You are Time which rolls on and on without a beginning and without end. Why did You make up Your mind to be born in this world of men? Some say that You were born in the House of Yadu like the sandalwood tree growing on the slope of Malaya mountain to propagate to the world the glory of Yudhishthira. Others maintain You were born as the son of Vasudeva and Devaki to fulfil a promise of Yours to a couple: Sutapas and Prishni. Again it is said that You were entreated by Brahma to be born in the world of men to relieve Mother of her burden Farth which threatened to overwhelm and sink her like an overladen ship. I do not know what made the Brahman, the finite, take up a form and a name. I only know that You are beyond the sway of the opposites trouble men of small minds. no likes You have and You have no dislikes. No one is dear to You and You hate no one. No one is able to gauge the depth of Your purpose; no one who is caught in the snare of likes and dislikes.

"Krishna, how can we live when You go away from us? How can the senses function if the life behind them ceases to illumine them? How can the



mind think of anything else once it has been trained on You? Krishna, grant me that my mind should always be bent on You and thoughts of You, like the river Ganga who, with single-minded purpose, flows into the sea unmindful of obstructions."

With a smile of infinite sweetness Krishna wiped Kunti Devi's eyes and said: "So be it."

He then went to the court of the king and there he saw Yudhishthira and his brother plungin woe because of their impending parting The chariot had been Krishna. brought to the gates of the palace. Arjuna stood in the chariot holding the white silk umbrella over the head

Krishna. Uddhava and Satyaki held the chamaras for him. Yudhishthira, Bhima. Nakula and Sahadeva walked on either side of the chariot. The entire city was assembled on the streets to bid farewell to Krishna, the beloved of them all. Soon they reached the outskirts of the city and with great difficulty Krishna persuaded his friends to go back to their houses. Daruka spursoon the red the horses and chariot of Krishna was speck in the distant stood rooted The five brothers to the spot gazing into the distance from where the chariot had disappeared long ago.

-To be Contd.

Without Comment...

BETWEEN the stonewall of vanity and suspicion and the open gates of compromise and friendship, I am still in search of a passage.

-Biju Patnaik, Union Steel Minister

WHILE American journalists struggle with the threats posed by a hostile judiciary at home, the cause of free press seems to be going down the drain in much of the rest of the world.

-Guardian

CORRUPTION is not intrinsically bad—the exposure of it is. As long as nobody in the relevant group knows, one is free to do whatever one likes.

-Far Eastern Economic Review

AUTONOMY is an offshoot of the right climate and until that is created—it is beyond the reach of legislation—all the verbiage it lets loose is quite futile.

-The Times of India

THE present political situation in the country has all the strains of "corroding and eroding" the entire democratic system.

-Prof. P. G. Mavlankar, Independent M.P.

THE first priority of the day is for the elite not to be ashamed of being called the elite. An elite exists—and should exist—in every society, be it authoritarian, democratic or communist. It should establish norms, whether in dress, deportment, customs and manners that can be respected and have wide application.

-The Illustrated Weekly of India

Notes & News

BHAVAN'S JOURNAL RELEASE OF SILVER JUBILEE NUMBER

MADURAI

Dr. A. Venkoba Rao, Professor of Psychiatry, Madurai Medical College released the Silver Jubilee Number of the Bhavan's Journal at function presided over by Shri L. Alagusundaram Chettiar at the TVS auditorium, South Veli Street, Madurai, on August 13.

Delivering the presidential address Shri Chettiar lauded the services of the Bharatiya Vidya Bhavan which are being rendered through its many institutions and especially through the 'Bhavan's Journal' which has been spreading Indian culture throughout

the world.

Releasing the special number Dr. Venkoba Rao spoke about the cultural heritage of India and the importance of the study of 'Gita,' 'Brahmasutras' and Upanishads. He felt that even the articles published one or two decades ago were still worthy of study and that 'Bhavan's Journal' contained articles of very high moral and spiritual values.

Earlier in his welcome speech Shri K. Lakshminarasimhan, Secretary, Madurai Kendra greatly eulogised the services rendered by the Bhavan as also its founder the late Dr. K. M. Munshi. He observed that the 'Bhavan's Journal' which started a circulation of 3,000 with acquired a readership of had lakh copies within a quarter of a century.

Shri S. Santhanagopalan, Associate Jt. Secretary of the Madurai Kendra

GUNTUR

SHRI J. RAMBABU, Chairman of the Guntur Kendra, and Collector of Guntur, released the Silver Jubile Number of the Bhavan's Journal at a function presided over by him on August 16 in the Bhavan's audito rium.

address Shri In his presidential Rambabu stressed the need streamlining the religion and religious concepts and appreciated the Bhavan's efforts in this direction, He also complimented the Guntur Ken dra for the noble work it is doing.

The chief guests at the function-T.L.N. Reddy, District and Shri and Shri Sessions Judge. kanth Reddy. Superintendent of Police—in their speeches dwelt on the unique place which the Bhavan's Journal occupies in the iournalism. They felt that even the advertisements in the Bhavan's Journal, for example the advertisement of holy places, etc, reflected the ideals of the Bhavan.

Shri M. Sita Rama Rao, Shri F Nageswara Rao and Shri G. Rama chandra Rao also spoke on the occasion about the different facets of the Bhavan's Journal.

Shri R. N. Das proposed a vote of thanks.

JAMNAGAR

AT a well-attended meeting held it the Prayer Hall of Bhavan's Sha K. Mahila Doshi Jamnagar, Shri Mukundalal Dwived Vice-Chancellor. Gujarat University, released the Silver Jubilet Number of Bhavan's Journal.

Speaking on the occasion, Dwivedi recalled his love of reading the "Bhavan's Journal" since by youth and paid glowing tributes the late Dr. K. M. Munshi's ceaseles efforts to infuse spiritual, moral, cul tural and educational values amon Indians through Bharatiya proposed (20. vote of thanks an Varanasi Coll Bhavanigas et lsoe Calgavan's Journal

NEW CHAIRMAN FOR HYDERABAD KENDRA

SHRI K. C. ABRAHAM, Governor of Andhra Pradesh and a member of the State Janata Executive has consented to be the Chairman of the Hyderabad Kendra of the Bharatiya Vidya Bhavan.



Shri Abraham who began his career as the Headmaster of the Rama Varma Union High School in 1922 plunged into politics in 1951. He got elected to the Travancore Cochin Assembly in 1954 and to the Kerala Assembly first in 1957 and later on in 1960.

He had a short spell as President of the Kerala Pradesh Congress Committee and he served as member of the Congress Working Committee since 1967. At the time of the Congress split Shri Abraham remained with Congress (O) and continued as Congress Working Committee member till the merger of Congress (O) with the Janata Party.

During his student days he evinced keen interest in Tennis, Basket Ball and Badminton and won several prizes for sports.

SANSKRIT DAY CELEBRATIONS
BHARATIYA VIDYA BHAVAN
celebrated the Sanskrit Day on

Wednesday, August 16, in the Gita Mandir with Prof. J. H. Dave, Hon. Director, Bharatiya Vidya Bhavan, in the chair.

The programme started with Bhavan's prayer and Vedic recitation. Pt. Shri Umashankar Upadhyaya, Pradhyapaka, Mumbadevi Sanskrit Mahavidyalaya, recited the Yajurveda's Shantyadhyaya and spoke on importance of Sanskrit. dhyapaka Pt. Ramashankar Tripathi. Pradhyapaka Pt. Manchharam Shastri and Shri Shiva Chaitanya spoke on the relevance of Sanskrit in modern times and expressed their desire to see Sanskrit being introduced in the curriculum of schools and colleges.

Prof. J. H. Dave spoke in Sanskrit at length on the responsibility of Sanskrit lovers to maintain the tradition of Sanskrit teaching vigorously in spite of trying circumstances.

Students of Mumbadevi Sanskrit Mahavidyalaya presented a piece of dialogue of "Yaksha and Yudhishthira" from Mahabharata.

Pt. Shri Ramchandra Gadgil proposed a vote of thanks.

SRINGERI SARADA PEETHA

SRINGERI on the banks of the Tungabhadra reminds one of the ancient hermitages immortalised by the works of Valmiki and Veda Vyasa. It was here that the world-renowned master Sri Adi Sankara installed the Sri Chakra and founded the Sarada Peetha, the seat of the Goddess of Learning who even now resides there in all Her majestic splendour.

On the Guru Purnima Day, July 20, 1978, Their Holiness Sri Sri Abhinava Vidya Theertha Mahasannidhanam and Sri Sri Bharati Theertha Sannidhanam, Jagadguru

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Sankaracharyas of Sri Sringeri Mutt, performed Vyasa Pooja and Chaturmasya Sankalpam in Nrisimha Vanam at Sringeri, on the banks of the sacred Tungabhadra.

His Holiness, after the sacred bath and worship of the deities in the of Sringeri commenced temples Vyasa Pooja in a specially decorated pandal in the Adhishtana of His immediate predecessors Sri Sri Satchidananda Siva Abhinava Nrisimha and Sri Chandrasekhara Bharati, in the presence of devotees from all parts of India.

A scholarly sadas. Ganapati Vakyartha Sadas, was conducted for 10 days commencing on September 6. Eminent pandits from all parts of India, well-versed in different branches of Sanskrit like Nyaya, Vyakarma, etc held deliberations in the august presence of Their Holinesses.

JEEVAN-VRATIS' CONSECRATED

ELEVEN dedicated young workers -nine men and two women-of the Vivekananda Kendra. Kanvakumari, were consecrated (life workers) at a solemn function of the Kendra held at their Kanyakumari headquarters Vyas Poornima Day, i.e., July 20.

These life workers have selected from among those who have been undergoing training since 1973-74 and they constitute the First Eleven to be initiated into 'Jeevan-Vrati Order' of the Vivekananda Kendra.

The consecration ceremony consisted mainly of the chanting of relevant Mantras from the Vedic lore by Sanskrit Pandits and each 'Jeevan-Vrati' taking solemn before the sacrificial fire, consecrating oneself to a life of purity and discipline, simple living and selfless service of the people They range Collection Veriese'd by eGangotri

administered oaths by Shri Eknath Ranade, President of the Viveka nanda Kendra.

DR. C. DWARAKANATH DEAD

DR. C. DWARAKANATH, former adviser to the Union Ministry of Health and more recently Officer-on Special Duty at the Indian Council of Medical Research, New Delhi passed away on September 11 after: brief illness.

In his death, the world of scientific research, in general, and Avurvedic research in particular, have suffered an irreparable loss. As a teacher, profound thinker, researcher and administrator he left the imprim of his outstanding intellect scientific reasoning on every project sponsored by him. He was Member-Secretary of the Chops Committee on Indigenous System of Medicine; Principal of the Govern ment College of Indian Medicine Mysore; and Professor of chikitsa at the Post-Graduate Institut Jamnagar. He Avurveda at founded the Post-Graduate Institute of Indian Medicine at Varanasi. A the Officer-on-Special Duty at Indian Council of Medical Research he technically supervised the posite Drug Research Scheme which was a unique project which sought for the first time in the country, " bring together scientists of disciplines—ancient and on the same platform.

His books "Fundamental Principle of Ayurveda" (in three parts), troduction to Kayachikitsa" "Digestion and Metabolism in Ayu" veda" have been acclaimed as high significant contributions and and in great demand at home and abroad

Dwarakanath was an activi participant in the Bhavan's project and Model on "Ancient Insights

BOOK REVIEW

LIFE AFTER LIFE By Dr. Raymond A. Moody, Jr., M.D. Published by the India Book House Pvt. Ltd. Pp. 187. Rs. 10/-.

AT THE HOUR OF DEATH By Dr. Karlis Osis, Ph.D. and Dr. Erlendur Haraldsson, Ph.D. Published by the India Book House Pvt. Ltd. Pp. × plus 244. Rs. 12/-.

THE author of the first book, "Life After Life", studied and taught philosophy and continued his studies in medicine when the study of the phenomena of survival of bodily death attracted his attention. Thus his observations in this book are based on first-hand research which definitely shows that there is life after death. His findings, therefore, corroborate with similar findings in this field of studies conducted by Dr. Elisabeth Kubler-Ross, M.D. and Dr. Karlis Osis, Ph.D. However, the research is very limited in its scope as it covers a handful of death-bed observations belonging to one ethnical group in the U.S.

The second book, "At the Hour of Death," jointly authored by Dr. Dr. Erlendur Osis and Haraldsson. however, covers broader field in that a part of the research work was also carried out in India, thus covering cases belonging to different ethnic groups. Dr. Karlis Osis has been one of the outstanding psychologists who obtained a Ph.D. with a thesis dealing with 'Extra Sensory Perception' from the University of Munich in 1950. Since the early sixties, he has been conducting research work in the area

of "Survival" under the auspices of the American Society for Psychical Research. The masterly treatment of the subject in this book by the authors and their dedication and devotion to this field of research go once again to prove the "Survival" theory and is yet another confirmation of existence after "Death."

Both the books while supplying scientific evidence for "life after life" fall short of the final impeccable proof for "Survival" spirit after the bodily death which can only be established by finding scientific proof for reincarnation. In spite of the fact that the samples covered in the surveys conducted were limited and the restrictions of the present research to the analysis of the evidence obtained from both terminal and near-death patients, the first step to prove life after death has been taken. It only now remains for the research scholars like Dr. Karlis Osis and others who have devoted their lives to the study of parapsychology, especially sensory perception, to extend the research to prove scientifically the reincarnation of soul.

All the authors are to be congratulated for having undertaken tedious research work in an unassuming manner involving lot of personal inconveniences in search of truth in an area shunned by the normal modern scientific worker.

-T. R. Subramanyan

ANANDA—An experience. By M. Sivaram. Vikas Publishing House Pvt. Ltd. No. 10, 1st Main Road, Gandhi Nagar, Bangalore 560 009 Rs. 55/-.

THE author has fittingly dedicated his book to the memory of Sir John Woodroffe; like that pioneer in the Tantric field, the author has gone

plumbing his dim, perilous way over an unsailed sea. Deep in the heart of every being in the universe arises this soul-hydropsy, this thirst for The Taitti-Ananda or happiness. both the riya Upanishad gives Swaroopa Lakshana, and the Tatastha Lakshana of Brahman. Satyam, Jnanam, Anandam are the inherent characterestics of God. Of these knowledge Jnanam or three, the aspect is what is easily comprehensible. The Satyam or existence aspect is more difficult to comprehend and Sankara has dealt with it in his Gita Bhashya and Brihad Aranyakam. The Ananda aspect is the last and most difficult aspect to comprehend. The book under review is a notable contribution towards its elucidation by an author who is highly competent in all ways to deal Shri M. Sivaram is a keen student of behaviour and psychiatry and a devoted student of the ancient scriptures, states the cover-flap. He is a practising doctor with a keen, observant, scientific and analytic mind. He is up-to-date with the fruitful researches in the various sciences of today. The book is based entirely on first hand observations and original and coordinating thought. The handling of each theme in each chapter stamps the writer to be a real and competent author. The style is forceful and gathers point in many quotable sutra-like utterance.

The experimental rat of Doctor Olds, on electrical stimulation of one particular part of the brainstem behaved as if it did not bother about food when hungry, but preferred to press the lever and enjoy that experience. "Did the electrical stimulation yield Samadhi or Ananda experience to the rat, even if it be for a little time?" (Introduction p.

VIII). The faith of the author is expressed thus: 'The brain has been studied in depth during the last few decades. These Neuro-Physiological studies lead us to a better understanding of Ananda.' (p. IV). The author has in his book suggested a location in the brain as the Ananda centre. The same attempt has been made with regard to the Sahasran and the Hridaya, but, as he himself observes, 'They have no anatomical basis', (p. 207), and may signify the Psyche and its energy.

The motto of the book can be stated to be the famous allegory in Mundakopanishad 'Dva parna' translated as "There were two birds (eagles); both are together and both are friends; one of them enjoys the pippala or worldly pleasures; the on." one just looks hypothesis is that this centre directs the other centres to function as ordained, thus enabling one later on to reach out for the core of pleasure the non-dual pleasure this core being realised by stimulating the Ananda centre by some means or other', (p. 147).

The author analyses the Laukiki Anandas, and shows how they are but Matras or specks of nanda. Dealing with sex he says The purpose of human sex is no just propagation of the species. of sex if more important purpose the long-term evolution of sapiens ... is to take him through sex to the Ananga stage and later of where low to the Platonic stage. become becomes non-sexual and love pure, pristine and all-embras ing'. (p. 164). Probably the stage forth i and the ideal are best set Tamil Literature, starting from the self-centred bachelor youth, with ft gard to whom

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Love took up the heart of life, and smote on all the chords with might.

Smote the chord of self which trembling.

Passed in music out of sight. •

—Tennyson

This love of a man for a woman broadens into Vatsalya or love for children, then into Natpu or friendship of the world, and with Arul or divine grace and compassion attains its consummation in love of God. This is how Tolkappyar and Thiruvalluvar have developed it (omitting Platonic love, which is a concept). The great songs of the Saivite Nayanmars and the Vaishnaivite Alwars express this sublimation of earthly love into divine love.

While on this subject, I would like to take one objection-the author has classed Vatsyayana with the lower pornographic writers. svayana is a Rishi who has written a work on scientific lines about a very difficult subject-Erotics. That there is no work comparable to it is universally acknowledged. Valmiki has laid the true test in the Sundara Kanda. Hanuman goes through the harem of Ravana where he numerous in deshabille. women Coming out Hanuman questions himself; 'Have I not committed a Dharmalopa?' and negatives it by asseverating; 'My mind has not been stained'. Sutrakaras had dealt with other Purusharthas three Dharma, Artha and Moksha. Kama alone remained and Vatsyayana has dealt with it in the lofty and detached manner of the great Sutrakaras.

I have stated that the author has got great and adequate power of expression and exposition. But in very many places the sentences get completed and are rounded off: full stops are put and part sentences stand incomplete like waifs; a better punctuation will make better reading along with an elimination

typographical errors.

'Ananda', the book under review by Shri M. Sivaram, is a high, original, stimulating and rewarding work by an observant and scientific scholar. who has entered the ethereal fields the Upanishad, combining in himself the best of Indian and Western thought.

-T. R. Rajagopala Aiyar.

INDIA UNDER JANATA By Arvind Bhandari, Jaico Publishing House. Bombay, Pp.-176. Price Rs. 25/-.

SITTING down to assess rule a year after its coming into power, Arvind Bhandari finds that "the merciless march of time is peeling off the knight errant veneer" the Janata men had come to acquire in the aftermath of their electoral victory.



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With all the zeal of a butterfly author sets out to find hunter, the What follows is a narraout why. tion of events under Janata rule. Shri Bhandari has beautifully written about matters of common knowledge -matters which are well known to the public and can be readily disaverage newspaper cerned by the reader. He has described the style of living of our new rulers, which is not different from that of predecessors. Shri Singh's innocent-sounding plea, when asked why ministers were not living in smaller houses, is of a piece with that special brand of talk which one has come to associate with the Indian politician.

Evaluating the Shah Commission's performance the author "Even if, in the technical sense, the constitution of the Shah Commission has not helped to move the wheels of justice by bringing punishment for Indira nearer, it would be wrong to pretend that the Commission has served no purpose at all. To begin with, the exposure of Indira's wrong doings has attracted more notice because it has 'taken place before a high-powered prestigious body than it would have had it occurred in an ordinary court of law. In fact, exof Indira's misrule have been so merciless and have attracted so much attention that the Shah Commission in a way constitutes a warning to our leaders, present and future, to eschew any dictatorial tendencies."

The book throws a new light on the Janata Government's economic advance. It is because of its slowness and dithering in the economic field that the Janata Government has allowed it to become the butt of much criticism. Janata has taken far too long in laying down the direction.

formulating the policy goals. The party came into power in March 1977 but its economic policy statement was issued in November, after a gap of eight months. If a party takes eight months to decide in what direction it wants to take the economy, its manner of functioning cannot induce much confidence in the public.

Shri Bhandari is absolutely correct when he says, "The basic character of the Indian polity cannot change overnight. The character of a polity is derived from the class structure of society, and social restructuring is a long-term phenomenon." Is the Janata capable of the effort? The basic ideology of the Janata constituents does not offer much room for optimism.

Shri Bhandari's assessment of Janata rule can be summed up in his own words: "India under Janata today is not materially different from India under the long years of Congress except that this new party his not begun to be subjected to the enervating, corruptive influence of a long stint in power."

Here is an analytical survey of Indian politics after the watershed of March 1977, which not only promises to be controversial but also readable. The author has take great pains to bring out this effort within a short span of time.

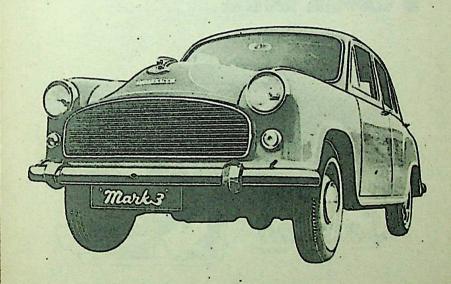
More and more such types of books are necessary to remove the misunderstanding of the people about the Janata Government. The author has placed the truth before the public and tried to throw frest ideas. The book is very useful no only to the persons engaged in postics but also to those who intend know more about the first year danata rule.

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It is contrary to the very nature of man...

In reality even those who do not believe in the liberty of the individual believe in their own."

-MAHATMA GANDHI.



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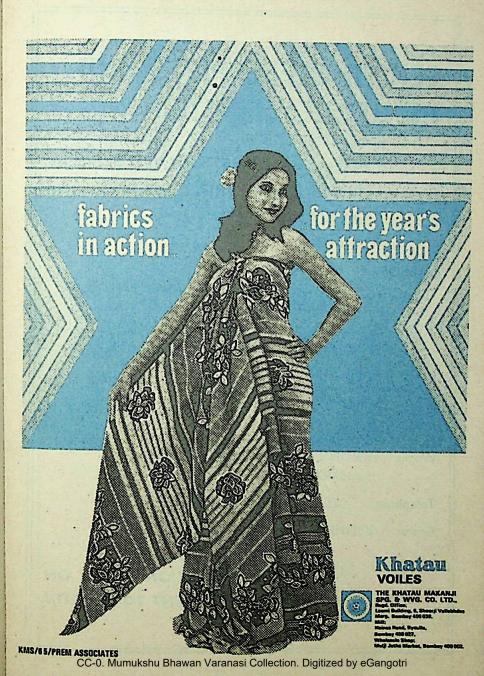
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Further details may be obtained from the Fire Adviser, Ministry of Home Affairs, 2nd floor. Indian Express Building, Bahadur Shah Zafar Marg. New Delhi-110002.

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Vijaya Bank recalls the wisdom of Sri Rama.

Having voluntarily forsaken the throne of Ayodhya to his younger brother, Sri Rama is nevertheless concerned for the well-being of his people.

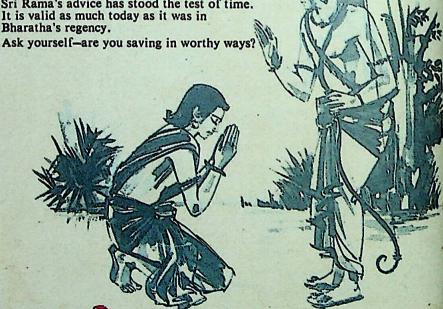
When Bharatha visits him in his forest exile, Sri Rama gently asks, without appearing to advise:

आयस्ते विपुलः कश्चित् कश्चिदल्पतरो व्ययः अपात्रेषु नते कश्चित् कोषो गच्छति राघव 99

"Does your income exceed your expenses? Are your expenses lower than your income? Is your treasury kept away from undesirable causes?

Are you saving in worthy ways?"

Sri Rama's advice has stood the test of time. It is valid as much today as it was in Bharatha's regency.



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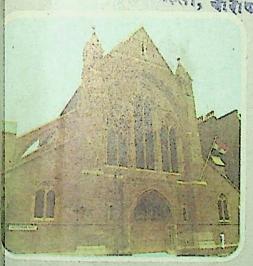
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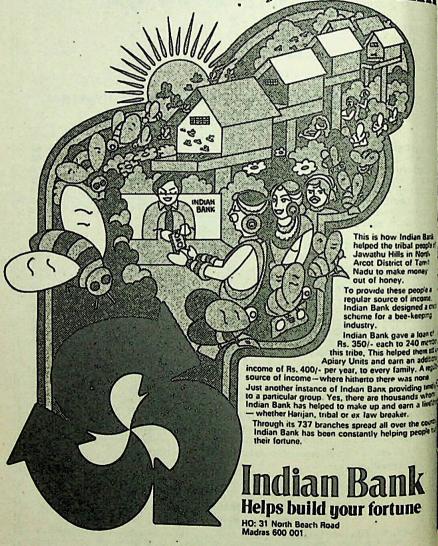
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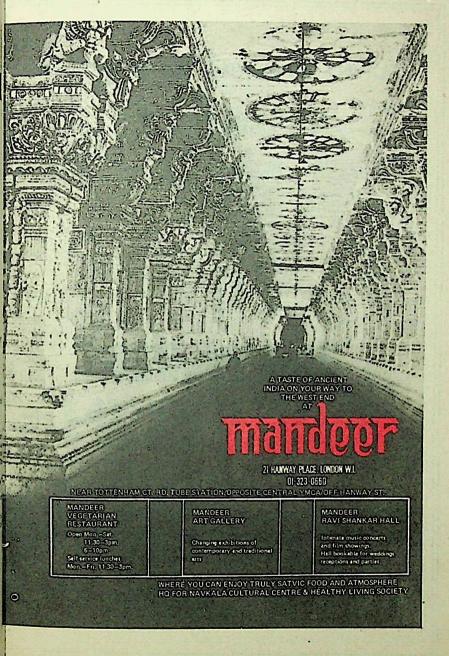
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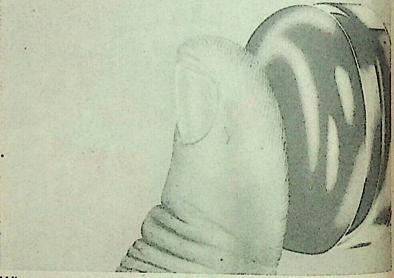
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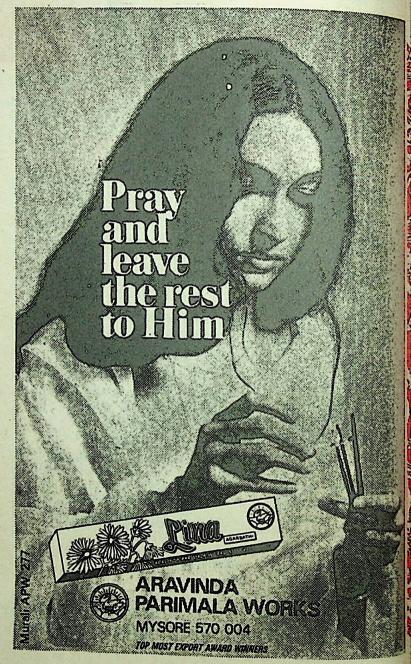
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BHAVAN'S JOURNAL

VOL. 25: No. 4

आ नो मद्राः ऋतवो यन्तु विश्वत: Let noble thoughts come to us from every side Rigveda I-89-i



PRAYER FOR UNIVERSAL HAPPINESS

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः। सर्वे भद्राणि पश्यन्तु मा फश्चिद् दुःखभाग् भवेत्।।

May all be happy. May all be free from disease. May all realise what is good. May none be subject to misery.



The World is One Family

THE mind of the ancient sages of India could not conceive of anything that is circumscribed by either geographical or racial boundaries. They thought of the One Creator of the Universe as the Vishwakarma. From this concept of the One Creator also came the concept of the One Home of all beings. Vishwaneedam. This metaphor is drawn from the example of birds flying far away in the daytime but returning to their pergrounds on the tree night. Thus, the concept of

World engaged the attenof the Indian mind from cry beginning of Time.

ewhere in the world, people laboured with finite conand time and again their inadequacy and they have run after inite concepts to be again and again by

he need for such a One Creator—One

of British Comlations, and the Organisation, sting imperfecsent working, towards this ving hymn of the Yajur Veda makes this concept very clear:

वेनस्तत् परवन् निहितं गुहासव् यत्र विरयं सवत्येफनीउम् । तस्मिन्नियं सं च वि चंति सर्व

स बोत: प्रोतरच विषुः प्रचासु ॥

य (वा) 3218

The loving sage beholds that Being, hidden in mystery Wherein the universe comes

to have one home; Therein unites and therefrom

The Omnipresent One is warp and woof in created things.

The sages were nobleminded and, as the poet of the oft-repeated verse calls them, they were *Udaaracharitas*. For them, there was no question of thinking of 'mine' and 'others's'. To them the world was one family.

वयं निवः परो वेति गणना सचुचेतसाम्। उवारचरितानां तु वसुर्यंच फुटुम्बफम्।।

"This is mine and this others'" is the concept of small minds.

For the large-hearted ones, the whole world is one family."

From the earliest times, prayers in India have stressed the general well-being of all: Samastah Sukhino Bhavantu—"May there be universal welfare."

FRONT COVER

- 1. A striking view of the new premises of Bhavan's U.K. Centre which was declared open by the British Prime Minister, Rt. Hon. James Callaghan on July 19, 1978.
- 2. Mr. Callaghan delivering the inaugural address. Seated next to him is Shri M. A. S. Dalal, Chairman of the U.K. Centre.
- 3. Shri S. Ramakrishnan, Executive Secretary of the Bhavan, presenting a memento to Rt. Hon, Harold Macmillan, a Patron of the U.K. Centre.
- 4. Lord Mountbatten, Patron-In-Chief of the Centre, receiving the memento.

BACK COVER

- Different cultures blend to produce harmonious notes, Mr. Callaghan seems to think as he hears the harmonium played.
- Mr. Callaghan beams with joy as Shri Manesh Chandra strums the sitar. Smt. Damayanti Puri, Hon. Director, Music, and Shri Dalal share the joy.
- 3. Tabla maestro Manikrao Popatkar stands charmed as the British Premier tries his hand on the percussion instrument.

- 4. A chat over a cup of tea
 (R. to L.): Mr. Callaghan,
 Shri Mathoor Krishnamurti,
 Registrar of the U.K.
 Centre, Shri S. Ramakrishnam, Smt. Mathoor
 Krishnamurti.
- 5. Mr. Callaghan receiving the memento.

THIRD COVER

- 1. Shri Rajkumar Bagri, Vice Chairman of the U.K. Centre, being introduced to Mr. James Callaghan by Shri M. A. S. Dalal. Net to Shri Bagri is Smt. Usha Bagri and in the centre is Mrs. Kay Dalal.
- 2. The British Premier being greeted by Shri Damodar Chanrai and Smt. Duru Assomull, Members of the Executive Committee of the U.K. Centre.
- Mr. Callaghan snatches a minute to taste an Indian sweet.
- 4. Lord Mountbatten Hon. Shri Suresh Choksi, General Secretary of the U.K. the Centre. In Smt. background are Mehru Sidhwa and Dalai
- 5. The British Premier autographs for Miss Sheels Choksi. Shri G. S. Gill. Executive Committee Member is next to Mr. Calls-

The World is One Family

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Elsewhere in the world, people have laboured with finite conceptions and time and again discovered their inadequacy and futility. They have run after yet other finite concepts to be disillusioned again and again by

their inadequacy.

But the world has now come to recognise the need for such a concept as One Creator—One Home.

The concept of British Commonwealth of Nations, and the United Nations Organisation, with all the existing imperfections in their present working, are concrete steps towards this ideal. The following hymn of

the Yajur Veda makes this concept very clear:

वेनस्तत् पश्चन् निहितं मुहासद् यत्र विश्यं सवस्येकनीयम् । तस्मिन्निवं सं च वि चंति सर्वे

स बोत: प्रोतरच विषु: प्रचासु ।। य (वा) 3218

The loving sage beholds that Being, hidden in mystery Wherein the universe comes

to have one home:

Therein unites and therefrom emanates all

The Omnipresent One is warp and woof in created things.

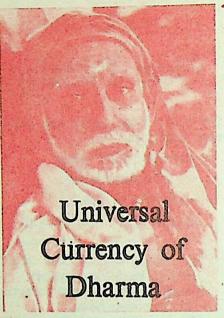
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For the large-hearted ones, the whole world is one family."

From the earliest times, prayers in India have stressed the general well-being of all: Samastah Sukhino Bhavantu—"May there be universal welfare."



H. H. KANCHI

To is up to us to convert all our powers of thought, speech and action into a currency which will be accepted throughout the universe. The coinage of each particular kingdom is stamped with the emblem of that kingdom or the head of its ruler and is legal tender in that kingdom only. But the currency that is Dharma bears the impress of the Spirit, of God whose sway extends to all the worlds.

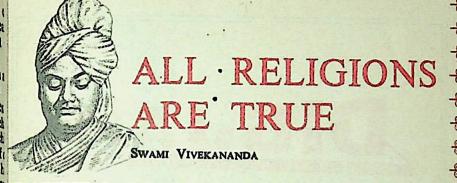
We should convert all our powers into currency notes of universal superlative denomination which will stick, not to our body, but to our aatman and which we can carry quite easily. It must not be a note of debt which will be followed by a war-

rant of arrest. It must be of an asset which we have to ed by the good deeds that have done.

Of the three-body, wealth, mind—the second cannot taken by us across the short death. We must leave it be as an inheritance to our d ren. But as to the powers of body and mind, what we l done with them are ours to c beyond death. In our ascent the hill-top to cross over to other country, let us not weighed down by the sins this world born of attache material objects. thought. speech and at should secure for us a safe; sage to the realm beyond an happy sojourn there. No sp skill is needed for this pure Cleverness is needed make counterfeit currency, for using the genuine coins

Let us utter God's Namer an unsophisticated simple of detaching ourselves from things of the world and all ing ourselves to God's Feet. Let us pray to Him contrition and humility: God! I possess no virtue will make me deserve Thy Do not count my disqual tions. Have mercy on metake me under Thy divine tection!

-From Aspects of Relia



I ACCEPT all religions that were in the past, and worship with them all; I worship God with every one of them, in whatever form they worship Him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of every one.

Not only shall I do all these, but I shall keep my heart open for all that may come in the future. Is God's book finished? Or is it still a continuous revelation going on? It is a marvellous book—these spiritual revelations of the world. The Bible, the Vedas, the Koran, and all other sacred books are but so many pages, and an infinite number of pages remain yet to be unfolded. I would leave it open for all of them.

We stand in the present, but open ourselves to the infinite future. We take in all that has been in the past, enjoy the light of the present, and open every window of the heart for all that will come in the future. Salutation to all the prophets of the past, to all the great ones of the present, and to all that are to come in the future!

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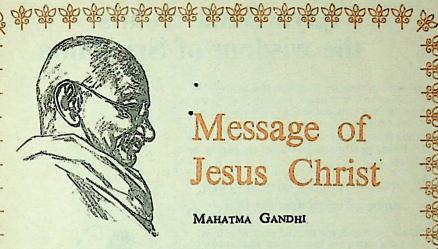
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Message of Jesus Christ

MAHATMA GANDHI

T HAVE regarded Jesus of Nazareth as one amongst the mighty teachers that the world has had, and I say this in all humility. I claim humility for this expression for the simple reason that this is exactly what I feel. Of course, Christians claim a higher place for Jesus of Nazareth than as a non-Christian and as a Hindu I have been able to feel. I purposely use the word 'feel' instead of 'give,' because I consider that neither I nor anybody else can possibly arrogate to himself the claim of giving place to a great man.

The great teachers of mankind have had the places not given to them, but the place has belonged to them as a matter of right, as a matter of the service that they have rendered.

Jesus occupies in my heart the place of one of the great teachers who have made a considerable influence on my life.

The message of Jesus, as I understand it, is contained in his Sermon on the Mount. The Spirit of the Sermon on the Mount competes almost on equal terms with the Bhagavad Gita for the domination of my heart. It is that Sermon which has endeared Jesus to me.

Leave the Christians alone for the moment. I shall say to the Hindus that your lives will be incomplete unless you reverently study the teachings of Jesus.

Vijaya Bank recalls the wisdom of Sri Rama.

Having voluntarily forsaken the throne of Ayodhya to his younger brother, Sri Rama is nevertheless concerned for the well-being . of his people.

When Bharatha visits him in his forest exile, Sri Rama gently asks, without appearing to

66 आयस्ते विपुलः कश्चित् कश्चिदल्पतरो व्ययः अपात्रेषु नते कश्चित् कोषो गच्छति राघव 99

"Does your income exceed your expenses? Are your expenses lower than your income? Is your treasury kept away from undesirable causes?

Are you saving in worthy ways?"

Sri Rama's advice has stood the test of time. It is valid as much today as it was in Bharatha's regency.

Ask yourself-are you saving in worthy ways



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WHAT INDIA CAN TEACH US

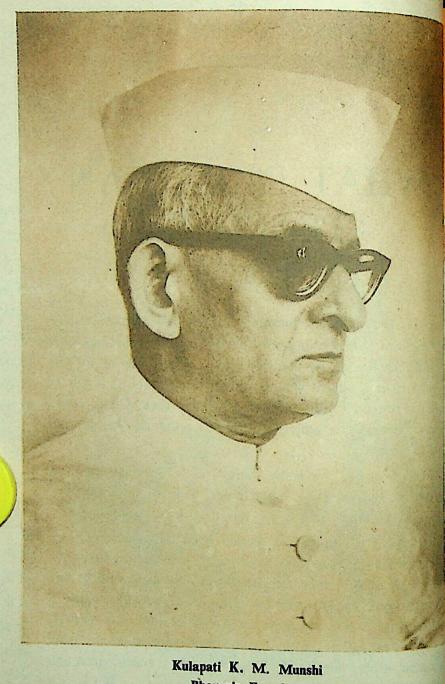
MAX MUELLER

STUDY of Greek literature has its own purpose, and a study of Sanskrit literature has its own purpose; but what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in a right spirit, is full of human interests, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than leisure...

True, there are many things which India has to learn from us; but there are other things, and, in one sense, very important things, which we too may learn from India...

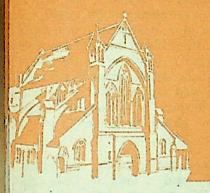
And if I were to ask myself from what literature we, here in Europe—we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.

नेना वर्गान उन्हेर वर्गन्य वर्षामा वर्षामा वर्गना वर्गना वर्गना वर्गना वर्गना वर्गना वर्गना वर्गना वर्गना वर्गना



Kulapati K. M. Munshi
Bhavan's Founder
(December 30, 1887—February 8, 1971)
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Bhavan's Work is God's Work



AN ADVENTURE IN FAITH

S. RAMAKRISHNAN

SWEET are the uses of adversity. So have averred the ancients.

Strange as it may seem, it is adversity that brings forth the best in man.

Did not Kuntidevi, the heroic mother of the epic heroes Karna and the Pancha Pandavas, pray to the Lord never to give her immunity from difficulties but only endow her with sufficient inner strength to surmount them?

Without difficulties, it is said, there could be no cleansing of the heart, no progress, no unfoldment, no evolution. There would be universal stagnation and humanity would perish of boredom.

Jo Kutch Hota Hai, Achhe Keliye Hota Hai—Whatever happens is for the good—is a Hindi adage, pregnant with meaning. God has a purpose in giving us difficulties. Only we must develop the patience for the gradual unfoldment of the divine plan.

Every difficulty should be looked upon as an opportunity and as a forerunner to divine grace.

The measure of man's growth lies, in a sense, in his ability to face up to problems and extract the beneficial lessons that are offered to him in the garb of difficulties. So is the case with institutions. More so with nations.

True, it is one thing to quote a wise saying and quite another to watch and put into practice in real life the *denouement* of wisdom in action.

It was given to us, in the Bhavan, in an infinitesimally small measure, to understand

appreciate in reality the and lessons difficulties hold in their bosom

And thereby hangs a storystory of Bhavan's U.K. This issue of the Centre. "Bhayan's Journal" is a special issue highlighting the opening of the U.K. Centre's new premises by the Rt. Hon'ble James Callaghan, British Premier.

When Kulapati Munshiji, the founding father of the Bhavan, breathed his last on February 8, 1971, the Bhavan had a lot of goodwill and assets, and a lot of debts, too-debts in the region of several lakhs!

Usually when giant fourders leave the scene of their pioneering herculean labours, institutions founded by them begin to flounder. We felt that the true demonstration of our affection and loyalty to Kulapatiji was to carry forward his life's We were, therefore, dead earnest about one thing: Come what may, the Bhavan's banner shall be held aloft.

Here was a testing time, a turning point, a challenging opportunity for more dedicated and persevering effort for great cause.

The answer to sceptics and pessimists lay in not merely preventing a decline of the Bhavan which had come to be looked upon as a shining symbol of Indian modern

naissance, not even in ensur the continuance of the Bhay as Kulapati Munshiji had leh but in proving to the world: large that Kulapatiji's soul-for was still behind the Bhavan truth shall that this itself in simultaneous consolid tion and purposeful expansi -enterprise with caution, sign ficant growth with stability.

Sri Satya Sai Baba had gra ously paid a visit to Kulana on December 30, 1970, his & birthday. During the 25-K drive from "Dharmaksheta" Mahakali Cave Road Andheri-the Bombay Ha of the Satya quarters ganization—to Kulapati Mus Marg at Chowpatty-the Ca tral Headquarters of the Bhave -among other things, Pool Baba told me:

"The Engine has gone of it has also over-worked; will not last more than ! weeks."

When Baba used the expre sion "Engine" referring to M shiii, I was reminded following message Poojya Ra sent from New Delhi, two cades ago, on October 3, 19 on the occasion of the inaugu tion of Bhavan's Book Univ sity, a pioneering venture paper-back publications in In -O. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

sive and successful:

"Who does not know the marvellous Engine that works in the body called Munshiji? It is an unrivalled internal combustion Engine indeed and it has the knack of creating and gathering around it other equally active engines by the sheer force of resonance. May the fame of Munshiji grow and respond to it with equal energy."

Now to come back to Baba: He told me not to whisper to anyone about the impending "shut-down" of the "Engine" within six weeks. When Baba stepped in, Kulapati could hardly sit up on the bed. Like an affectionate mother, Baba gently stroked Munshiji's cheeks and forehead and clasped his hands.

Tears of joy were streaming down the cheeks of Munshiji. He did not ask the Master anything personal, neither about himself nor about any member of his family. With great effort, he managed to mumble a few words in a feeble voice.

Munshiji: I have only one wish. The Bhavan should continue to grow and serve the cause of culture, the cause of Sanatana Dharma. Poojya Baba, please bless the Bhavan.

Baba: Your Samkalpa when you founded the Bhavan was absolutely pure and utterly unselfish. Difficulties there will always be. But they will be successfully overcome. The Bhavan will grow and grow and grow. This holy commandment gave

Munshiji seeking Baba's blessings for the Bhavan's growth. Behind Baba is Smt. Lilavati Munshi, and behind her are Shri Dinesh Desai and



us inspiration to conceive and confidence to embark upon the "Project London."

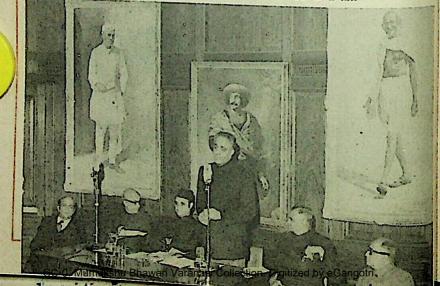
On June 1, 1972, with two tickets to London "borrowed" from Air India through the good offices of Shri K.K. Unni, its then Managing Director, Shri V.A. Madhavan, the then Registrar of Bhavan's Delhi Kendra and myself set out to London where we were joined by Shri Jaisukhlal Hathi, Chairman of Bhavan's International, Shri Girdharilal Mehta, Bhavan's Vice-President, Dr. Karan Singh, Chairman of Bhavan's Jammu and Kashmir Kendra and Shri M. Sunder

Ram Shetty, a Member of the Bangalore Kendra Committee who all managed to dovetal Bnavan's work along with their own programmes in Europe.

Everything looked bleak initially but, as the saying goes, the hour before dawn is the darkest. With the active assistance of Shri Apa Saheb Pan who was then India's High Commissioner in the U.K., a meeting of leading Englishmen and Indians was held at the High Commission office on June 9, 1972.

At this meeting, the decision to go ahead with the formation

Shri Apa Saheb Pant, Indian High Commissioner, speaking at the preparatory meeting on June 9, 1972, at the Indian High Commission in London From L. to R.: Shri Sunder Ram Shetty, a member of the Bangalore Kendra Committee, Shri Girdharilal Mehta, Vice-President of Bhavan, Dr. Karan Singh, Chairman of the Bhavan's Jammu & Kashmir Kendra, Shri Jaisukhlal Hathi, Vice-President of the Bhavan and Shri S. Ramakrishnan, Executive Secretary of the Bhavan.



of the Bhavan's U.K. Centre was taken—sans funds, sans premises, sans everything mundane. It was a leap in the dark. No, No. It was an adventure in Faith.

For Shri Madhavan and myself, due to paucity of funds, staying itself in London for 10-12 weeks was no small problem. Swami Ranganathanandaji, one of the Patron-saints of the Bhavan, a senior monk of the Ramakrishna Order, had graciously and thoughtfully given a letter of introduction to Swami Bhavyanandaji who heads the Ramakrishna-Vivekananda Vedanta Centre in London.

The Ashram rules which permit only Brahmacharins to stay in the premises were relaxed in our case when Swami Bhavyanandaji allowed us to stay for weeks on end, in the hallowed Ashram premises, then located in Holland Park, London.

Priyadarshi Asoka introduced us to the prominent Indians in London, most of whom are members of our Executive Committee today. Shri Ramesh Patel permitted us the use one of his rooms with telephone which helped us to begin the work. Smt. Kaushalya Harwell who not only became the first Life Member of the U.K. Centre but also helped us in many ways deserves special

mention. The late Mr. Bryan Cross, Solicitor, drafted the Memorandum and Rules and got the Centre registered, practically as a labour of love.

I should not omit to mention here the four great and good men of international repute who came forward to give a big helping hand by enthusiastically agreeing to associate themselves with the Centre even in its em-

bryonic stage.

The first among them was the late ebullient and noble-hearted Lord Thomson of Fleet. He not only consented to become a Patron but also acceded to our impromptu request to light, then and there, a lamp as symbolic heralding of the Centre. Thus was the Bhavan ushered in, in the United Kingdom, in the offices of the famous London Times in Fleet Street by Canadian-born "immigrant," who rose to be one of Britain's leading lights and who had considerably enriched Britain's ecoalso and intellectual. educational and cultural life. He also good enough toannounce the birth of the Centre the very next day in the London Times with a photograph of the lamp-lighting ceremony.

The second was Admiral of the Fleet, Lord Mountbatten. When we first thought of approaching the last Governor-General of India, we were told that Lord Mountbatten was giving up all his existing connections with voluntary organizations and that our efforts to enlist his support were not likely to succeed. Lord Mountbatten is looked upon by many in India and outside as "a great Englishman with an Indian heart." He readily said "yes" to the request to be the Patron-in-Chief of the Centre.

The third was the venerable world statesman, the Rt. Hon'ble Harold Macmillan, former Prime Minister of Great Britain. We have now the

honour of having him as the fire non-Indian among the selw galaxy of Honorary Members of the Central Bhavan.

The fourth was Mr. Yehu Menuhin, the world famou violin-maestro, winner of the Jawaharlal Nehru Awan for Universal Understanding and a devoted student of Yoga and Indian philosophy. He honour ed us by agreeing to be the first Chairman of the U.K. Centra with the stipulation that he tenure should not be for more than one year.

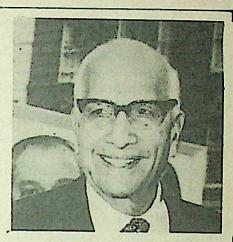
Well begun is half done. The

Lord Thomson of Fleet inaugurating the Centra by lighting a silver lamp in the year 1972. L. to R.: Major Richards, Mr. Kenneth Thomson Shri S. Ramakrishnan, Shri J. L. Hathi, Shri Mathoor Krishnamuri Shri Ramesh Patel and Mr. Frank Giles.



response from the many friends, Indian and British, whom we contacted was heart-warming. In his welcome speech, the Centre's Chairman, Shri Dalal has mentioned the names of some of the major donors like Ghanshyamdas Birla. How far their magnificent generosity has helped the Centre to grow rapidly and come into its own needs no emphasis.

In his article "Looking Back to Look Forward" Shri Mathoor Krishnamurti, Registrar of the U.K. Centre has given the details of the trials and tribulations and progress and the many helping hands and pillars of strength behind the grand effort. The suave, charming, quietly efficient and resourceful Chairman Shri M. A. S. Dalal, ably assisted by the talented Vice-Chairmen Sarvashri R. P. Bagri, J. P. Gohel, P. K. Chanrai, R. P. Chandaria, M. J. Nagda and Sir John Brown; the softspoken and efficient Hon. General Secretary Shri Suresh Choksi and the serene and shrewd Hon. Jt. General Secretary, Shri S. L. Kejriwal, the meticulous and thorough-going Hon. Treasurer Shri Kishore Devani, and other members of the Bhavan's U. K. Executive Committee-Smt. Duru Assomull, Shri C. M. Master, Shri G. S.



Shri G. D. Birla

Gill, Shri B. R. Puri, Shri Natubhai Patel and Shri A. J. Shamji-and last but not the least the Registrar Shri Mathoor Krishnamurti and his devoted wife Smt. Rajalakshmi, the band of dedicated co-workers-honorary and stipendiary-like Smt. Kaushalya Harwell, Smt. Krishna Kumari, Deputy Registrar, Dr. Vasantasree, Hon, Editor of Bhavan's Newsletter, Smt. Damayanti Puri, Hon. Music Director, Smt. Rati Kartigesu, Shri Ramhit and Smt. Dulari Ramhit. Shri Nandakumara, Shri Govind, Kum. Mehru Sidhva. Shri Manikrao Popatkar, Mohamed Kassam, Mr. Bob Hughes, Shri P. P. Shukla, Shri Siddhalingappa, Shri Manesh Chandra, Shri Kanti Madia, Smt. Tara Rajkumar, Shri Arnold Gheerawo and Smt. Kumarie

Gheerawo, Shri S. P. Kaushal and members of his family, Shri and Smt. C. R. F. Khilnani, Gen. Denia Beckett and Shri Madan Arora, and a host of others, too numerous to be individually mentioned—have all made the Bhavan's cause their own.

The members of the Advisory Committee—Shri Tulsi Thukral. Dr. A.D. Khosla (Birmingham), Shri Ratilal V. Ganatra, Shri Narshibhai Patel Shri and Ibrahim Nathlia (Leicester), Shri Jagdishlal Sharma, Shri Nareshkumar Sonchatla (Southampton), Shri Om Prakash Sharma, Shri P. Bharadwai (Wolverhampton), Dr. D. K. Gandhi, Shri Pranjeevan Tailor (Bristol), Dr. A. P. Mehrotra, Shri Uttam Parmar. Shri Bakshi Singh (Bradford), Prof. Trevor Ling, Shri Ramanbhai Patel. Shri Mathew Kallumpram, Shri G. S. Ruia (Manchester), Mr. William Mowat-Thomson Swami Premanand (Edinburgh) are also doing commendable work for fostering Bhavan's ideals in different parts of England.

As Maharshi Patanjali has stated in the Yoga Sutra, "Enduring achievement is the endproduct only of absolute sincerity."

The Bhavan's U.K. Kendra is blessed with an Executive Committee of exceptionally

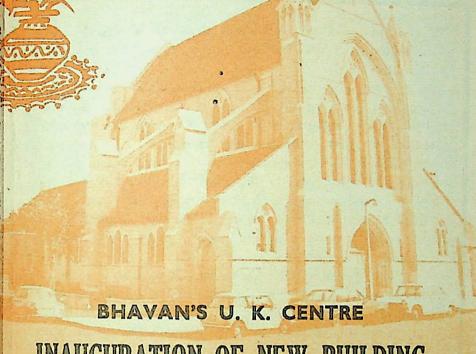
talented and absolutely sincemen. It has also a large and growing membership of good men and women and a total dedicated staff team. May the tribe grow.

While taking up the "Project London" in 1972 we had ou lined our main objective a under.

The Bhavan is coming in London one of the foremost intellectual and cultural centres of the world, with prayerful humility, hope and faith the Bhavan seeks the cooperation of one and all in its endeavour tresuscitate what is called Dharma India or the Majesty of the Mon Law in the West. Let us togethe build up a Commonwealth of Faith

Goodwill and support we have received aplenty from not only Indian nationals resident in the U.K. but also from nationals of Britain and several other countries.

Perhaps there is much sign ficance in the fact that Bhavan has come to be house in a century-old Church, found ed by a social reformer of Great Britain, Lord Shaftesbury, green grandfather of Lady Edwin Mountbatten, who, with illustrious husband Lord Moun batten, had identified with India and had done much to promote Indo-Britis amity and who lived Gandhian ideal of Sarvadham Samabhava—equal respect all religions.



INAUGURATION OF NEW BUILDING

A long-cherished dream came true on the memorable day, Wednesday, July 19, 1978, when Mr. James Callaghan, Prime Minister of the United Kingdom, formally inaugurated the new premises of the Bharatiya Vidya Bhavan's U.K. Centre at West Kensington, London, in the presence of many historic figures.

All the leading British National newspapers like "The Times," "The Guardian," "The Daily Mail," and "The Daily Telegraph" gave extensive coverage for the function, most of them with pictures on the front page. The B.B.C. and the TV network also gave splendid coverage. In addition, a special 30-minute telecast coverage was given on the Asian Wing of the B.B.C. Here is a quote from "The West London Observer":

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"There can have been few occasions in West London as glittering as last Wednesday's opening of the new Cultural Institute.

"There was incense, there was music, there was wild applause. And on the platform of the recently-converted church in Castletown Road, West Kensington, there were seated two Prime Ministers and an Admiral of Fleet.

"Callaghan was garlanded by a young Indian girl, as were his colleagues on the platform to enthusiastic applause. But the biggest cheer of the day was reserved for Lord Mountbatten, still known as Pandit Mountbatten in India, and obviously a very popular figure among Indian people...."

The Bhavan's U.K. Centre was established in London, the intellectual and cultural capital of the world, way back in 1972 in order to promote the synthesis of the best in the orient and the occident, to establish a cultural dialogue with the West and to satisfy the insatiable hunger of the Western world to know in depth our cultural and spiritual wealth and, above all, to strengthen the ties with Great Britain.

The inauguration of a spacious and well-equipped building in London marked a new milestone in the progress of the U.K. Centre which witnessed many vicissitudes of fortune in the past six years. The Centre which has grown out of a donation of £5,000 made by Shri R. N. Tikkoo, a businessman of global reputation and another donation of £12,500 by Smt. Maniben Meghji Pethraj Shah in 1972 has been catering to the needs of the Indo-British community by conducting classes in India's diverse art forms, music, yoga, meditation, Sanskrit and Vedic literature.

The growing interest evinced by the overseas Indians in the manifold activities of the London Kendra made its

expansion inevitable with the result that the Centre had to be housed in a bigger and a better-equipped building.

Benefit performances given by artistes like Yehudi Menuhin, Smt. M. S. Subbulakshmi and Smt. Yamini Krishnamurthy, the valuable services rendered by voluntary workers and the generous donations made by the Birla family, the M.P. Shah Charitable Trust, the Chandaria Foundation and others and the excellent publicity given by the British Press paved the way for the purchase of the new building for the first full-fledged Overseas Centre of the Bhavan in London.

In this connection the valuable services rendered by Shri Apa Pant, the then Indian High Commissioner in the U.K. deserve special mention. It would not be hyperbolic to say that, had it not been for his pioneering efforts and his identification with the cause, Bhavan's U.K. Centre would never have been what it is today.

On the occasion of the inauguration of the new premises at West Kensington, messages were received from many prominent Indians and also from Mrs. Margaret Thatcher, Leader of the British Conservative Party, wishing the U.K. Centre success and prosperity.

The inaugural function on July 19 began with Vedic, Christian and Islamic prayers by Shri Mathoor Krishnamurti, Registrar of the U.K. Centre, Smt. Shanti Miller and Dr. V. Vasantasree, Shri D. S. Chinnadorai and Shri Imam Muniruddin Shams respectively.

The hall where the function was held had rung with prayers since 1882 when Lord Shaftesbury laid the foundation stone for a United Reformist Church. In the very same hall, in 1978, Bhavan's U.K. Centre, the new owner, sent up its prayers for unity and peace.



BROADLANDS. ROMSEY. HAMPSHIRE. SOS 9ZD. ROMSEY (OPEN) STREET

19th July 1978

Dear Mr. Ramakrihvan,

I am delighted to be able to make a contribution to the Silver Jubilee edition of the Bharatiya Vidya Bhavan Journal.

As Patron-in-Chief of the Bharatiya Vidya Bhavan UK Centre I was glad to be present when the British Prime Minister officially opened our Institute of India. Culture in London on 19th July. It was a most thrilling and memorable occasion and there is no doubt that the Institute is already playing an important part in community relations in this country.

In my speech of thanks to the Prime Minister I referred to the statement the Mahatma made on 25th September 1924, when he said "I believe in the absolute oneness of God and therefore also of humanity". The Bhavan's ideal of 'The World is one family' certainly lives up to this, and I know how thrilled my dear fried Gandhiji would have been with all the Bhavan is doing to create greater understanding.

I send my warmest best wishes for the continued success of the Bhavan and its prestigious Journal.

Mandada Apun

1. In On Thursday you could read him it 255 0086.

From the Rt. Hon. Harold Macmillan

Telephone: 01 836-6633

4 Little Essex Street, London, W.C.2.

25th July 1978.

Dear Mr. Ramakrishnan,

Many thanks for your kind letter. I thoroughly enjoyed the ceremony last Thursday and was very much touched at the kind reception which you all gave me.

I am enclosing a short message

Yours sincerely,

MESSAGE

I have had the good fortune to be connected with the Bharatiya Vidya Bhavan for many years and have received from them the most generous hospitality and kindness.

I need hardly say how much I admire the work which this great organisation is doing.

I send all good wishes for the future.

And hamba



I send my warmest congratulations to Bharatiya Vidya Bhavan on the occasion of the inauguration of the new premises of the U.K. Centre in London.

This is a landmark in the progress of the Bhavan and I am sure the Bhavan's U.K. Centre will function" with increased vigour and effectiveness in serving the cause of India's culture.

I wish the Bhavan all success in its en-

N. SANJIVA REDDY

President of India



I am happy to learn that the new building of the Bharatiya Vidya Bhavan will be inaugurated at West Kensington, London, by the British Prime Minister, the Rt. Hon'ble Mr. James Callaghan, on July 19, 1978. It is very gratifying to note that the Bhavan's U.K. Centre has been able to move into a spacious and well-equipped building of its own within six years of its inception. It is a measure of the prestige and popularity enjoyed by the Bhavan that in this short period it has been able to establish branches in

several important centres in the U.K.

The Bharatiya Vidya Bhavan has been carrying on its cultural mission with imagination, energy and dynamism. Its endeavours to carry the message of Indian culture to the people of countries abroad are most praiseworthy.

I wish the Bharatiya Vidya Bhavan's centre in the U.K. continued success and prosperity.

B. D. JATII Vice-President of India



I am very happy to learn that a new building of the Bharatiya Vidya Bhavan's U.K. Centre is being inaugurated in London on 19th July,

As is well known, the Bhavan is a unique institution engaged in the task of preserving and propagating Indiia's cultural heritage and fostering ethical and spiritual values as the basis of national unity and international understanding. The Bhavan has been rendering excellent services in this respect for the last so many years.

The Bhavan's Centre in the United Kingdom was started in a single room, barely 6 years ago. The growing interest of overseas

Indians and nationals of other countries in its manifold activities has made its expansion necessary, and I am delighted that prominent citizens of the United Kingdom have extended support and co-operation to the growth of the Bhavan's Centre there.

It gives me great pleasure to note that Mr. James Callaghan, the Prime Minister of Great Britain is performing the inauguration of the new building.

On this occasion I send my best wishes to all friends associated with the Bhavan's Centre. I also send my warmest regards and thanks to Prime Minister Callaghan and other prominent citizens for their kind co-operation.

JAYAPRAKASH NARAYAN



Today, a long-cherished vision materialises—Bhavan's first Overseas Centre comes of age.

Today, as the British Premier formally declares open the new premises, all world would know that Bhavan's ideals have found a permanent lodgement in the hearts of the British people.

The presence of many historic figures will make today's function all the more historic. I

see it all with my mind's eye.

On this occasion all the past crowds upon me and exhilarates me—Bhavan's humble beginning, its years of trials and tribulations, and today, its hour of glory.

My thought also goes to the architect of the Bhavan, Kulapati Munshi, whose soul-force is surely backing us.

At today's function, the self-effacing Ramakrishnan truly represents the Central Bhavan and all its constituent units.

Congratulations to everyone who has helped to make our dream come true. Let London lead the way to the rest of the West.

DHARAMSEY M. KHATAU President, Bharatiya Vidya Bhavan.



Six years ago we were delighted and greatly honoured when you decided to establish here in London the first Cultural Centre outside India. Today you are taking a splendid further initiative.

Cultural exchanges promote understanding. The more we know of one another's ideas and history the better we shall understand what is happening today.

Many of us in Politics may seem to be preoccupied by material and economic problems, but most of us know that there are ultimately more important things in life. Even democracy itself will not survive unless it is founded on higher beliefs and values.

I would echo the phrase you have used—"The Majesty of the Moral Law". Without it we can achieve little; with it we can face the future with a sense of hope.

I send you my warm greetings and best wishes for the future.

MARGARET THATCHER

Leader, British Conservative Party



It is a matter of rejoicing and joy for the Bharatiya Vidya Bhavan when the new premises of the Bhavan in the U.K. is being inaugurated by His Excellency Mr. James Callaghan, the Prime Minister of U.K. It is more a day of offering prayers to God and spreading the message of Indian culture in the West. In all humility, the Bhavan came to London six years ago and with the good wishes and blessings of the people of the U.K. and friends from India living there, the Bhavan has been able to

establish itself firmly and find a place in the hearts of its people.

The Bhavan always aims at establishing the supremacy of the Majesty of Moral Law, fostering the spirit of brotherhood in all sections of society irrespective of caste, creed or nationality and bringing them together with ties of love and friendship. The East and West have many things in common.

On this day, when His Excellency Mr. Callaghan is inaugurating our new premises, I would like to convey my best wishes to Mr. M.A.S. Dalal, the Chairman, and members of the Committee and our numerous co-workers in the U.K. Centre. My prayers that the Bhavan may be able to keep the torch of Indian culture burning so that it radiates its light and enlightens the hearts and minds of men so as to bring peace and prosperity, love and friend-whole world.

Vice-President, Bharatiya Vidya Bhavan-

I am delighted that the U.K. Centre of the Bhavan has acquired, in so short a time, a spacious new home of its own to house its is being inaugurated by the Rt. Hon. James Callaghan, the distinguished Prime Minister of Great Britain, an outstanding world standing and steadfast friend of India.

London is the intellectual and cultural metropolis of the world, which is why we chose to start our first full-

fledged Overseas Centre there.



thrown heart and soul into the work of the Bhavan. They have indeed done highly commendable work and deserve our heartfelt

thanks.

The founder of the Bhavan, Kulapati Munshiji, was never tired of repeating that the "Bhavan's work is God's work". The birth and growth of the Bhavan's U.K. Centre is yet another reaffirmation of the truth of that statement.

My prayers to the Almighty to continue to guide and bless us all.

GIRDHARILAL MEHTA Vice-President, Bharatiya Vidya Bhavan

All set for the happy event; front row (L. to R.) Shri Mahendra Kaul of B.B.C., Lord Mountbatten, Shri N. G. Goray, Sir John Thomson, Shri Dalal, Shri S. Ramakrishnan, Shri R. K. Bagri, Shri J. K. Gohel, and Shri Suresh Choksi.





V.I.Ps. arriving for the inaugural function. Leading the procession is the Indian High Commissioner in U.K., Shri N. G. Goray, who is followed by the British Prime Minister Mr. James Callaghan, Mr. M. A. S. Dalal, Chairman, U.K. Centre, Lord Mountbatten, Shri R. K. Bagri, Vice-Chairman of the Centre, Sir John Thomson, British High Commissioner in India and others. Second from left is Swami Bhavyanandji, Chief of the Ramakrishna Mission in London.

After the prayer Shri M. A. S. Dalal, Chairman, U.K. Centre, rose to welcome the British Prime Minister, VIPs on the dais and other invitees.



This is indeed a great day for our Bharatiya. Vidya Bhavan. Little did we guess when we first started the activities of the Bhavan in June

1973 that within five years we would not only have a new and attractive building for our 18quirements, but that the building would be inaugurated by this great Prime Minister of a great country. It is a tremendous honour for us to have the Prime Minister at this function, particularly since he is a giant of the stature of Mr. James Callaghan, an acknowledged world states man and a good friend of India and Indians, especially . out Prime Minister, Mr. Morarji Desai, Mr. Jayaprakash Narayan, and others.

Mr. Prime Minister, we in the Bhayan are keenly mindful of the honour you have done us this afternoon. You have graciously agreed to inaugurate this building and unveil the plaque. For many years to come people will register the fact that this building of ours was inaugurated by the Prime Minister. We, Sir, are unable to bestow upon you such a distinction as the President of the USA did recently by the Hubert Humphrey Memorial Award. But if it were possible for us to give a suitable award to you, we would have deemed it an enormous privilege and would have done so with a full and grateful heart.

We have other distinguished guests such as our own High Commissioner whom we are delighted to see and without whose presence any Indian occasion would be incomplete. We have the British High Commissioner, Sir John Thomson and Lady Thomson who are here from-Delhi, whom we are already privileged to recognise as our sincere friends. Sir John Thomson and Lady Thomson no strangers to our Bhavan and it gives us great pleasure to see them here today.

We also have Shri S. Rama-krishnan, our Director from India, who with Shri Hathi was responsible for our initial presence in London. These two were responsible for starting the Bhavan's activities in this country. He has come all the way from India specially for this occasion, and we are delighted to see him.

There are many others here I would like to mention by name, who would forgive me if I do not mention each and every one by name. I would however not like to pass this occasion without making mention of Lord Mountbatten, our Chief Patron, whom we feel honoured to have in our midst today, and upon whom I shall call a little later to propose the vote of thanks.

Mr. Prime Minister, this is your first visit to our Bhavan, Sir and we hope that after the speeches are over you will accompany a few of us around the building to see our activities. This afternoon we will only give you a random sample of what we do in the Bhavan, such as Yoga classes, lessons in dancing, lessons in music. However, we have in addition a variety of other activities such as lectures in Vedic literature, teaching of Sanskrit, Hindi and Gujarati, running of an excellent library

and the sale of books which not only bring income to the Bhavan but also interest in Indian literature. We have a variety of activities of a cultural nature. We do not follow any one political party or any one religion. But all of us in his or her own way have a firm belief in God. We have a special prayer room where Sarva Dharmas or all faiths may freely be practised.

We are also very aware of our duty to our neighbour. Towards this end we hope to interest not only our Indian friends but, even more important, our friends of the British host community. It is our earnest desire to create a climate where both British and Indian friends come together in these premises to understand each other's culture and thereby better understand each We believe we can help to create harmony and goodwill amongst the races. For our part, Mr. Minister, we believe that it is necessary for those of us who have settled in this country to blend harmonious-





Shri Meghraj Shah and Smt. Maniben M. P. Shah

the traditions ly with and social practices of this great country Nevertheless it would be a great pit if in so doing we did not maintain certain Indian traditional values and certain cultural heritages which feel can do much to enrich the fabric of society of Great Britain. have already made many British friends and they with us would hope to form the nucleus of a sensible and fruitful cooperation and good. will in a variety of spheres, even beyond the bounds of culture, to the mutual benefit of all people who live here.

I would like to thank our Committee Members withou whose support and dedication this Centre would never developed as it has today. I would like to thank our Registrar, Mr. Mathoor Krishnamurti, right from the inception has put his heart and soul into the activities of the Bhavan. would like to thank our donors, some of whom have been enormously generous. For example. when we were seeking donations, an Indian lady sent me an open cheque in my personal name for £15,000. When her representative telephoned and asked me whether the cheque was with me, I said 'yes' and I was off to the Bahamas for a holiday!

We have had magnificent generosity from our donors such as—

Birla Family £ 100,000 M.P. Shah Trust 40,000 Chandaria Foundation 24,000 Madhwanis 15,900 Chanrai Brothers 15,000 Khimjibhai Mehta 10:000 who must surely be aware of our genuine gratitude. We have had much encouragement from Mr. David Lane and Mr. Pranlal Seth of C.R.E. I would also like to thank the Architect. Vasant Gajjar for the splendid work which he has done. The building speaks for itself.

Last but not least, I would like to thank all our voluntary workers who have given their services freely and generously. A few younger British people have recently been freely helping us. I do not know whether I should include the wives of our Committee Members in the main body of our voluntary workers. I think I should, because without any pressure from their husbands they have voluntarily given a lot of their time and effort to help us.

Whilst on the subject of expressing our thanks, I must say once again that by far our biggest vote of thanks goes to you, Prime Minister, who have so kindly, despite all your pressures and pre-occupations, made it convenient to spend an hour or so with us making us feel permanently indebted to you. I would now call on you, Sir, to

accompany me to the rear of the stage to unveil the plaque and formally inaugurate this building.

A tastefully-prepared plaque with the inscription

BHARATIYA VIDYA BHAVAN
THIS BUILDING WAS INAUGURATED
BY THE PRIME MINISTER
THE RT. HON'BLE JAMES CALLAGHAN
ON WEDNESDAY, 19 July 1978

was unveiled by Mr. Callaghan.
Incidentally the Bhavan's gesture in preserving in the new building the century-old historic plaque with the inscription

CONGREGATIONAL CHURCH
THIS FOUNDATION STONE WAS LAID BY
The Rt. Hon'ble The Earl of SHAFTESBURY, K. G.
ON THE 2nd NOVr. 1882

came in for high praise from the British Premier Callaghan and others.

After unveiling the plaque, the British Premier Callaghan made a magnificent address dwelling on the centuries-old Indo-British relations and the laudable services of the Bharatiya Vidya Bhavan.



Mr. Goray,
Lords, Ladies
and Gentlemen.
I am most grateful to Mr. Dalal
for those kind
words and also
for having invited me here today to inaugu-

rate this centre of Indian culture in the United Kingdom. I am indeed glad to be here, and to see so many others who, like me, deeply value the ties between our two countries and our two cultures. Though it is perhaps invidious to single out any one individual, may I extend a particular welcome to the High Commissioner of India, Mr. Goray, both in his official capacity as the representative of his great country, and also in a more personal way as an adviser and counsellor to my old and trusted friend, Morarji Desai, and indeed as a good counsellor and friend to many others of us.

The existence of the Bharatiya Vidya Bhavan here in London is a tangible proof of the very close relationship which exists between India and the United Kingdom; a relationship which was marked at an official level by the recent exchange of visits between myself and the Indian Prime-Minister, Mr. Desai—a relationship which Mr. Desai himself has characterised as unique.

I am sure that most of us here today are aware of the kind of factors that made this relationship unique. The people India and Britain share a common commitment to certain values and practices. They share a belief in the virtue of Parliamentary democracy; a respect for the rule of law; perhaps above all, a love of liberty. This remarkable identity of outlook between our two countries derives in a large measure our shared history during the past three centuries.

In the course of such a long and close, if sometimes turbulent, association it is inevitable that Britain and India should have had a considerable influ upon each other. It is ence easy to identify those areas where India has drawn on the experience of the United King. dom. I refer, of course, to Par. liamentary practices; adminis trative, legal and educational systems; even the use English language. But have only to look at the large number of words of Indian origin in the English language to see that the influence is no one-way. And there is no doubt at all of the present-day Indian contribution to cultural life in this country—a contribution that I am sure this centre will expand and enhance.

The bonds between our two countries are, I believe, strongs than ever today. But the character of the relationship has changed. Today it is a relationship of equals: two States, each a sovereign and independent member of the community of nations, still bound together by a common experience; by shared values and by membership of the family of nations which we call the Commonwealth.

In the past, large numbers of British people went to live and work in India. Today, an ever greater number of Indians have

come to live and work in Britain. And just as we in Britain are proud—and I believe we have cause to be proud—of those peculiarly British values and institutions which we took with us to India, so too Indians have cause to be proud of the uniquely Indian accomplishments which this centre will help to make accessible to the people of Britain. My wife and I were fortunate enough to see

something of the richness and variety of Indian culture during our visit to India in January, of which we have such happy memories! I became very aware during my visit that India is not only a vast and infinitely varied country, but also a country with an ancient and brilliant civilisation. She has much to offer the people of this country through her music and dance, her arts and crafts, her literature and

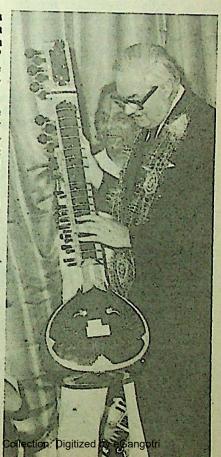
Publishing a picture of the British Prime Minister Mr. James Callaghan holding a sitar, under the caption "Political maestro in a new pose," the Daily Mail, London, ran the following story with the headline "Stringalong a-Jim":

"The well-known figure wearing the sitar, the garland and the slightly bemused expression is more used to pulling political strings than plucking musical ones. Mr. Callaghan picked up the sitar while opening the new premises of the Indian Cultural Institute in Hammersmith. He asked how long it took to master the instrument and was told: 'A lifetime.' Rather like politics, really.

"On a serious note, the Prime Minister told an Indian audience that racialism and colour discrimination had only one cause—ignorance. 'It is ignorance about those whose skin is a different colour, who adhere to different religious beliefs, who eat different food or who have a different language and culture,' he said.

"People who feared that immigrants posed a threat to the British way of life forgot that the British and their way of life were a product of many waves of immigration."

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learning. We are indeed grateful to the Bharatiya Vidya Bhavan for bringing all these aspects of India within the reach of people here in the United Kingdom.

But there is a further, and perhaps more important, reason why I am happy to inaugurate this new building today. The work of the Bhavan is not solely concerned with preserving and passing on the traditional culture of India—important though that is. It is also concerned with the needs of the present. Through its schools and colleges

throughout India, the Bhavan provides an education in such diverse and modern subjects as science, engineering, technology, journalism, mass communications and modern languages—all of which are vitally important to the development of India.

I believe the Bhavan has a different but equally vital educations role here in the United Kingdom. There are some people in Britals who, as we all know, are apprehensive about the settlement in this country of immigrants from India and the other countries of what is often called the "New Common-

Seated in the library of the Bhavan's U.K. Centre in 1973 (L. to R.): Sarvashri Khimjibhai Mehta, Ghanshyamdasji Birla, Manek Dalal, Jaisukhlal Hathi and S. Ramakrishnan.



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wealth." These people fear-and it is a very human fear and one which we must recognise—that immigrants pose a threat to the British way of life. They forget that both the British people and the British way of life are themselves a product of many waves of immigration into these islands.

When I say that, I am thinking not so much of the Romans, Anglo-Saxons, Vikings and Normans of our early history but rather of those who came here in more recent times: French Hugenots. Irish Catholics. Russian Jews and many others. Each group has in its turn-and lef us be frank here-encountered some measure of hostility and discrimination. But each has ultimately been absorbed into the fabric of British society and-equally importanteach has made its own special contribution to the economic and social of this country. If racialis... and racial discrimination can be said to have any one cause, then that cause is ignorance—ignorance about those whose skin is a different colour; about those who adhere to different religious beliefs; those who eat different food or who have a different language and culture. Ignorance, and also fear, since where there is little knowledge and less understanding there is instead suspicion and hostility.

The Bharatiya Vidya Bhavan can, and already does, perform a dual role in helping to dispel this fear and this ignorance. Firstly, it helps to educate people in Britain to understand and to value the contribution which the Indian community can make, and is already making, to this country. Secondly, it helps those Indians who have chosen to live and work in this country to integrate more fully into British society

-which is most important of course -but without feeling that they must sacrifice entirely either their sense of identity or their cultural heritage.

Mr. Dalal, you have expressed the hope that the Bhavan may have something to offer to the people of the United Kingdom. I believe it has a great deal to offer. By its work in promoting harmony and mutual understanding, the Bhavan is performing a very valuable service. It is a living testimony to its proclaimed ideal that "The world is one family". It is an example and an inspiration to those who are striving to promote good relations in this country and a rebuke to those who seek to foment racial discord. I am very glad indeed that in this new and splendid building the Bhavan will be able to extend and develop its various activities.

It gives me great pleasure to congratulate Mr. Dalal and his colleagues on what they have already accomplished, and to wish them every success for the future.

Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Bhavan, then addressed the gathering.

TODAY is indeed a memorable red-letter day in the 40-year-old pilgrimage the Bharatiya Vidya Bhavan.

At the outset, please permit

e fully into British society me to convey to you all the CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri



prayerful good wishes and affectionate greetings from the Headquarters of the Bhavan in India.

Friends, the Bhavan is not a mere institution. It is a Move-

ment; a Cause. We believe that there are elements in all cultures which transcend all riers and can knit people together. To us secularism is not godlessness but the Gandhian concept of Sarva Dharma Samabhava i.e., equal respect for all religions. Our motto is the ancient Vedic dictum "Let noble thoughts come to us from every side." Our ideal is to build up a modern bridge spanning the past, present and future, on the foundations of moral and spiritual values.

Historic India is not a country. It is a culture, with an unbroken continuity, dating back to the beginning of Time.

London is the world's intellectual and cultural metropolis, which was why it was decided to start our first full-fledged Overseas Centre here. I was blessed to be a witness to the birth, on June 9, 1972, of this Centre.

This is a historic occasion. As I stand before you in the august presence of three of the greatest statesmen of Great Britain, who

have themselves made histon my thoughts go back to one two centuries of Indo-Britis association, the years of agor and ecstasy, culminating in the peaceful transfer of power is Great Britain to India August 15, 1947. There has been many instances in histowhen States at the point of the sword have surrendered govern ment over to another But it is very rare for a people who have long enjoyed power over another nation to sur render it voluntarily. By at reckoning, it is one of the mo unique events in the annals world history. I crave you indulgence to recall the sent ments of two of the members of the Bharatiya Vid Bhavan—Dr. Rajendra Pras and Dr. K. M. Munshi. them were ardent fighters and had been impriso ed for many years by the Bus authorities. Dr. Prasad, the President of Free India decla ed:

"Let us gracefully acknowled that while our achievement is in small measure due to our own sufficiency, it is also the sult of world forces and events, a last though not least, it is the summation and fulfilment of historic traditions and democraticals of the British race."

The father and first President of the Bhavan, Dr. K. Munshi, stated:

"No power in history but Grib Britain would have conceded in



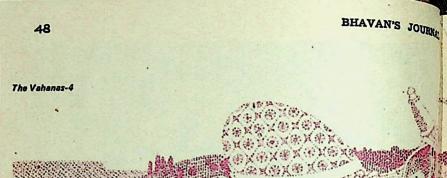
Dignitaries at the function. (R. to L.) Prime Minister James Callaghan, Lord Mountbatten, Mr. Harold Macmillan, and Lady Thomson.

pendence with such grace, and no nation other than India would have acknowledged the debt so gratefully."

Let me now briefly dwell on the positive side of British rule in India.

English language and literature and British education have exercised a profound influence on modern India. Most of the pioneers of modern Indian Renaissance like Raja Ram Mohan Roy in the 19th century and the top leaders of our freedom movement-Mahatma Gandhi. the Father of the Indian Nation, Pandit Nehru. the Architect, Sardar Patel, the Integrator of Modern India, and

a host of eminent statesmen and scholars-were educated in England. So great was the fascination for the English language and so profound was the impact of Western learning on Indian mind that in 1887 President of the Indian National Congress asserted: "It is impossible to argue a man slavery in the English language." It is an indubitable fact of histhat Indian nationalism received rich nourishment from the writings of British philosophical radicals like Burke. Bentham and Mill. The Indian National Congress which spearheaded the demand for freedom from British rule was inspired

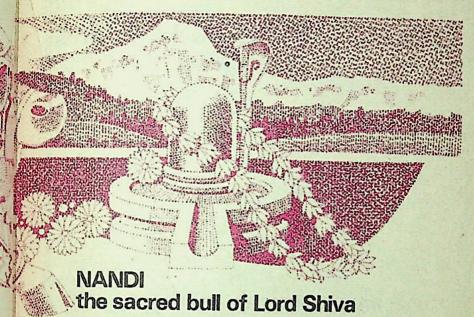


Lord Paggry by telling troo

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"Nandi, the lord of bulls, on whose large and shining back Lord Shiva rides, who himself is the embodiment of the essence of religion... may he dispel the darkness of ignorant minds."

and charity. Shiva stands for Universal Welfare and this can naturally be obtained only by adhering to the principles of Dharma. Thus it can be said that Universal Welfare depends on Dharma, just as Shiva is carried by Nandi. Then again, Shiva is the lord of fertility and the bull one of its main symbols. In the Puranas, it is mentioned that Nandi even provides musical accompaniment to Lord Shiva's Tandava Nritya or Cosmic Dance.

The Sanskrit word 'vahana' or vehicle is used for the animals, birds and men who serve as the carriers of the gods in Hindu mythology. They are worshipped along with their presiding deities by people from all over the country. Their idols and pictures are placed in shrines and their living counterparts are provided a sanctified

Accepted as a part of our cultural heritage since ancient times, the vahanas have helped create a sympathetic understanding of the animal world.

Their selfless service, devotion to duty, all the ideals they stood for, have inspired our people through the ages. These have also been the inspiration behind the evolution of the operating philosophy of the Mafatlal Group, embedded in its policies and projected through the activities of its diversified operations.



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by Britain and was actually founded by an Englishman.

Britain has permanently laid. India into a deep debt of gratitude by firmly establishing and enforcing the Rule of Law and, for the first time in India's long and chequered history, creating a Central Authority whose writ ran throughout the vast subcontinent. The concept of personal liberty enshrined in writ of habeas corpus and the doctrine that no person could be held in duress without due process of law are precious inheritances of India from Britain.

Thanks to Gandhiji's violent struggle or "war without the and traditions and ideals of the British race, the advent of Indian Independence transformed Indo-British relations into family ties. is borne out by two of the first momentous decisions of Free to prevail upon a Britisher—Admiral of the Lord Mountbatten of Burma. be the first Head of State after Britain quit India India's decision to remain in the British Commonwealth while being a Soverign Democratic Republic and the British ponse to make suitable statutory changes to make this possible.

The world-renowned historian of historians, a distinguished son of Great Britain, Dr. Arnold Toynbee has solemnly declared:

"It is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending if it is not to end in the selfdestruction of the human race... At this supremely dangerous moment in human history, the only way salvation for mankind is the Indian way-Emperor Ashoka's and Mahatma Gandhi's principle of non-violence and Shri Ramakrishna's mony to the harmony of religions. Here we have an attitude and spirit that can make it possible for the human race to grow together into a single family—and, in the Atomic Age, this is the only alternative to destroying ourselves."

The subsisting harmonious Indo-British relation is the outcome of a Western beginning and Indian ending which Toynbee has propounded.

The three acknowledged world leaders who are in our midst today are all life-long and steadfast friends of India. Their life and work and approach to problems are, in a measure, based on this noble thesis of Dr. Toynbee.

As a token of the Bharatiya Vidya Bhavan's abiding gratitude and profound respect and deep affection, it is my humble duty and proud privilege to present mementos to:

The Rt. Honourable James Callaghan, the Prime Minister of Great Britain, a statesman famed the world over for his sagacity and sobriety and commitment to freedom, democracy, social justice and human rights;

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Lord Mountbatten, the Patron-in-Chief of our U.K. Centre, who, even after three decades of his laying down the high office of the last British Governor-General of India is still endearingly remembered by our people as "Pandit Mountbatten." (This observation drew prolonged applause from the audience.):

The Rt. Hon. Harold Macmillan, one of the distinguished Honorary Members of the Bhavan in India and a Patron of the U.K. Centre who is a far-seeing elder-statesman, who had foresight and wisdom to sense almost a decade ahead, the "Winds of Change" that eventually swept many Third World countries:



Shri M. A. S. Dalal receiving memento.

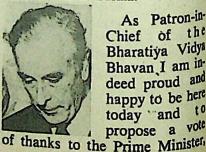


Shri Mathoor Krishnamurti, Registra of the U.K. Centre, receiving memento.

Shri Maneck Dalal, the dynamic, wise and resourceful Chairman of the U.K. Centre; and

Shri. Mathoor Krishnamurthi, Registrar, for his dedicated services and total identification.

Most fittingly the inaugural certmony of the first full-fledged Overseas Centre of an illustrious institution was rounded off with a vote of thanks by a historic figure—Lord Mountbatten of Burma.



As Patron-in-Chief of the Bharatiya Vidya Bhavan I am indeed proud and happy to be here today and propose

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the Right Honourable James Callaghan, for coming here to perform the inaugural ceremony.

As we all know he is one of the world's busiest men and when I invited him I knew that it would be difficult for him to spare the time. His acceptance therefore was all the more welcome and a very great honour.

It signifies the value that Great Britain puts on her links with India and the importance which we attach to community relations.

I appreciate the Prime Minister referring in his speech to the fact that in 1882 the 7th Earl of Shaftesbury laid the foundation stone and that he pointed out that this gave a special link with India since he was my late wife Edwina's great grandfather and a great social reformer. How proud he would be to know this building was being put to such very good use!

India and Great Britain have had intimate relationship for over two centuries.

My own personal association began in 1921 when I came out in HMS RENOWN as ADC to the Prince of Wales. We spent four or five months on extensive tours throughout the length and breadth of India. In February 1922, when we were in Delhi I got engaged to my wife, Edwina, when we were both stay-

ing in Viceregal Lodge. So you can imagine the sentimental and emotional attachments I have had with India for the past 57 vears. We both came to know and love India very much. After the death of my wife and then the death of Pandit Nehru I was very glad to be able to put forth an appeal to raise money to create a Nehru Memorial Trust. We now have £150,000 capital and use the interest to arrange for a lecture every year or two round about Panditji's birthday in November. This year Mr. Callaghan's predecessor Prime Minister, Sir Harold Wilson, will be giving the lecture.

Then we have scholarships which we give for post-graduate students to continue their studies and researches here in England in places such as the famous Cavendish Laboratory. We also have scholarships to send young students to spend two years between the ages of 16 and 18 at the United World College of the Atlantic in Wales. Here they have 340 boys and girls from 50 or more nationalities and altogether over 100 nationalities have been there. During their two years they live together, play together, adventure together and give social service together, but above all they spend a lot of their time discussing and discussing and getting to understand



Shri M. P. Birla and Dr. V. K. R. V. Rao in conversation with Shri Moolibhai Nagda, Shri D. P. Chandaria and Shri Mathoor Krishnamurti.

the points of view of other Nations. I am glad India gives us so much support in finding the right sort of students.

In 1969 I became the Chairman of the Gandhi Centenary Celebrations in the United Kingdom. We began with a great ecumenical service in St. Paul's Cathedral at which the Archbishop of Canterbury preached and I gave an address and the entire Cathedral was filled to overflowing with standing room only. At the end of the year at the Albert Hall we held a final meeting. The Prince of Wales, the Prime Minister and I spoke and India sent over a Cabinet Minister and the High Commissioner spoke. It went off at tremely well. There is no don't that over this year a great de of goodwill was created but the point now is that it is very in portant to harness this good will to go on all the time. The is where this Institute plays such a great part.

It offers a good insight in some of the facets of India Culture which I am looking for ward to seeing examples of lat today. It does much to be break down prejudices caused misunderstanding.

Bhavan's ideal is "The Wor is one Family." This sentime was expressed by Gandhiji the 25th September, 1924 whi



At the end of the joyous function. (L. to R.) Mr. M. A. S. Dalai, Lord Mountbatten, Shri Ramakrishnan, Shri R. K. Bagri, Mr. James Callaghan.

he said: "I believe in the absolute oneness of God and therefore also humanity."

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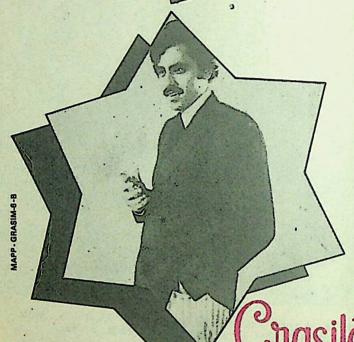
he"

Half a century later we are beginning to see a move towards a United World. Young people mix more freely and are beginning to move across frontiers more than ever before. Institutes like this and projects like the United World Colleges draw students from every race, and culture together. This plays a

tremendous part in breaking down antagonisms by education and by the promotion of better understanding between people.

Your presence today, Prime Minister, has done a great deal to further this great cause. On behalf of the Bharatiya Vidya Bhavan I would like to move a vote of thanks and to thank you very, very much indeed for having performed the inaugural ceremony today.





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Looking Back ... To Look Forward

MATHOOR KRISHNAMURTI

THE orders on June 10, 1972 came out of the blue. It was Shri S. Ramakrishnan's telephone directive from Bombay that I must go to the United Kingdom as Registrar for the first branch in the West of Bharatiya Vidya Bhavan. I was then the Registrar at the Bhavan's section in Bangalore, my home town.

Shri Ramakrishnan had just returned to Bombay after being a member of a five man delegation to discuss plans for a U. K. Centre. In the office of His Excellency Shri Apa Pant, the then High Commissioner for India, Shri Ramakrishnan (Bhavan's Executive Secretary), Shri J. L. Hathi (President, Bhavan International), Shri Girdharilal Mehta (Vice-President), Dr. Karan Singh (President, Bhavan's Kashmir Centre), Shri Madhavan (Registrar, Bhavan's Delhi Centre), along with Shri Sunder Ram Shetty, banker and philanthropist, formulated plans to open the centre. The idea appeared good and farreaching and everyone was optimistic of support. Mrs. Harwell, Barrister-at-law, joined as the first life member; Shri Ravi Tikkoo donated £5000 and the M. P. Shah Trust promised £12,500 for a library. The delegation left a working committee behind and I was to meet its members (there was no Chairman) right after my arrival in the U.K.

Landing at Heathrow Airport on August 5, with Shri Madhavan and Shri Ramesh Patel there to receive me, I looked forward with some apprehension to this meeting with the working committee. English was not the language I was used to back home. I knew Hindi and had acted as volunteer when Gandhiji came to Madras, but my everyday life was a Kannadiga's and I had left behind a half-finished series of discourses on si Collection Digitized by eGangotti

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Mahabharata. Meeting Shri B. B. Konnur and Shri Swami Bhavyananda was perhaps, at that time, the best morale lift I received, for they both spoke my language and having lived here could help me in getting used to life in a new country.

In a 10 ft. × 10 ft. office rented on Great Russell Street, Shri Madhavan patiently initiated me into the affairs of the U.K. Centre and many helpful suggestions, discussions and hospitality came from Shri Asoka Priyadarshi and Shri Ramesh Patel. I was aware that Shri Madhavan had not come for a long stay but suddenly it became an appalling

thought that henceforward I was to go it alone. When he left on August 28, I nearly ran up the tarmac and nearly caught the tail of his plane as it was taking off!

Those were bleak days with the new weather pattern making it no better. Having never been without my big circle of family and friends, rarely having used English to express casual talk, entirely used to home-cooked food, the initial hurdle was not being a Registrar but staying a human being here in the U.K. Smt. Kaushalya Harwell's thoughtful care and advice and later the warm-hearted hospita-



Prime Minister Callaghan watching with keen interest a Bharata Natyam class, which has students from different nations, in Bhavan's U.K. Centre. With cymbals in hand is Smt. Tara Rajkumar who is taking the class.

lity of Shri Mudappa and his wife Shobha pulled me through an ulcer operation, and in getting used to life in U.K.

My routine was to set off from the Y.M.C.A. hostel, look up newspapers, meet estate agents, trek the streets of Central London, and report to the working committee. House-hunting tedious but did not seem a problem and all the committee were kind members and approachable. Knowing Hindi helped a great deal. I was happy to use it instead of English

Confidence took a jolt when four months went by with still no prospect of a suitable place. Friends had doubled their efforts, but when a building was last sighted (thanks to Mrs. Harwell again), the nestegg the Centre started with, had been redued to a mere fistful. I drew no salary for myself as such except for my board and lodging expenses. But househunting cost money. That with printing leaflets for publicity, travel expenses, and enquiries at estate agents had eroded the funds. With no inflow the prospects appeared alarming. alarming that one member of the then working committee decided to consider Bhavan's U.K. Centre a write-off. A ticket was reserved; I was told to go back home.

To me the world caved It spelt the end of a new-bo hope of success for a good or tre. But it was unthinkable the venture started with se enthusiasm and foresight had be admitted to having buck Members of the work committee were leading men their fields. I could 'see' the all: Shri Ratilal Chandaria industrialist: Shri Suresh Chol -a diamond merchant; 5 Raikumar Bagri-Managing D rector, Metal Distributors Li and associated with the Exer tive Committee of Indian Chr. ber of Commerce; Shri M.A. Dalal-Regional Director, A India, Minister of Civil Av tion in the Indian High Comm sion, and Chairman of Ind Y.M.C.A.: Mulib Shri Nagda, Shri Sohanlal and Shri Chanrai-Manag Directors in the field of textile Shri Murali Chanrai (later brother P. K. Chanrai)—inc trialists; Shri Chandrakant M ter-Managing Director of & dia Steamship; Shri Sethia—jute merchant businessman; Shri V. P. Shar Trust: 20 of the M. P. Shah Patel-associal Shri Ramesh with Navkala Sanskritik Assoc and hotelier. Surely such a team the U.K. I decid could not end thus! to make an appeal.

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On November 23. 1972. I 'barged' into Shri Dalal's office in Air India and hung on from 3 O'clock in the afternoon until he dropped me off at the Hounslow West tube station at 7, 30 p.m. on his way home. Thanks to circumstances, on November 25, a directive came from H.O. formulating the Executive Committee out of the working Committee with Shri Dalal as the Chairman and that evening a meeting was called at his office. 'Gentlemen!' the Chairman opened the meeting, 'This Steering Committee is fortunate to be composed of distinguished men. There is the prospect of a building where the U.K. Centre can start its programme, but funds have dwindled to nothing. May I make an appeal not to let the ship sink....' I can never forget. The response was and spontaneous. Right there Sriyuts Bagri, Chanrai, Choksi, Chandaria and Kejriwal wrote out their cheques. The Centre was resuscitated and the money secured the leasehold of a building, 37 New Oxford Street with an office area of 2200 Nagdaji's warm-hearted sq. ft. tion gave it central heating. dona-Thanks to this memorable team the Centre's morale rose skyhigh!

Bhavan's U.K. Centre's Grihapravesha in the four-

storeyed building in 37, New Oxford Street was held June 6, 1973 with Shri J. L. Hathi, Smt. Lilavati Munshi, Sri Ramakrishnan coming from Bombay. It had the blessings of noble patrons. Lord Thomson of Fleet took a great interest, visited the Centre and the Sunday Times published a feature article on December 22. 1974. The ball was set to roll. Members were for representation at Britain's principal cities, the infrastructure framed and activities commenced. An invitation from Shri Sushil Kumar Kalia, for a series of 52 lectures at Southampton on the saints and philosophers of India, helped to publicise the Centre. More than 70 Associate members were enrolled just there in the lecture hall.

I cannot forget the dynamic way in which the committee members pitched into the Centre's work. It took up a serious challenge. Taking turns, the committee members have toured





Shri Ramesh Patel Shri Ashok Priyadarsi



Kumari Sheela Choksi, an honorary worker of the Bhavan, pays respect to Mr. James Callaghan after garlanding him.

the U.K. cities during the all-U.K. benefit shows given by Yamini Krishnamurti. Jobs undertaken were several; tickets were prepared often sitting right up to the small hours in the morning; members like Shri Bagri and Shri Chandaria have carried carpets and benches for the stages and halls. A membership drive was undertaken in a big way. The Committee itself holding life membership and Covenants, convened a life member's meeting—each life member was to introduce two more. Bazar sales were held (thanks to Shri Assomull and wives of the committee members). Door-todoor trek has been a regular feature-people like Shri J. K. Gohel, Shri B. R. Puri, Shri G. S. Gill and others have done a lot-since then to recruit members, donors and Covenant Book sales perked up. Lan. uage classes (Choksiji's grant) Yoga and music lessons con menced. Bhavan's U.K. Center had come to stay. Early March 1974, the Centre receive additional staff. Shri Venkala chalam joined from India. He from Shri Ramesh Patel ar Shri Kamat must be here. Bhavan's team was suthat in the mornings Mathor was Registrar and Venkatach lam his deputy. Late evenings the roles reversed with Venkatachalam as cook an Mathoor as cleaner! My cool ing was (still is!) atrociou When my wife joined, the por folios were revised of course!

In 1974, the Chandaria Pla was drawn up for expansion Bhavan's activities (thanks # also due to Dr. R. Vedavalli The drama group which has his much success is one of the of comes. In 1975, the Executive Committee was expanded. J. K. Gohel, an experience statesman, director and parts of London Harrowgate Sec place i rities Ltd., joined in The Bhavall Shri V. P. Shah. policy for Committee by selection tion—not election—has operate very well. With Shri B. R. Pr Assom (LIC), Smt. Duru Women (President, Sindhi Association), Shri J. L. Soans

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Shri Shamji, Shri G. S. Gill and Shri Devani (Treasurer), the Committee has profited a great deal. And each of these has been very kind, co-operative and understanding to me. Busy as they are, for the Bhavan's affairs, I have access to the entire Committee, at home or office, and their concern is such that they keep track of Bhavan's funds, publicity and programmes even if they are away at Singapore, Malaysia, Africa or India.

Commendation of the team work and individual efforts of the members of the Committee is not praise but a fact. Similarly the help that poured in after Hathiji's Building Fund Drive in 1975, the spontaneous response, the excellent co-operation and publicity received from the Press, voluntary help, shows and concerts given by various organizations and individuals have been superb. Nearly 50 benefit performances have been received. The proof of it all stands now at the corner of Challoner Street and Castletown Road.



Kumari Nisha Devani an honorary worker of the Bhavan garlanding Lord Mountbatten.

With this in retrospect I still see my guilding light in what Shri Ramakrishnan said on the eve of August 5, 1972: "Bhavan's work is God's work. Your Conscience is your only witness. Treat Bhavan's as your own." 'God's Work' is possible only because of a committee whichhas surpassed itself in qualities divine in all of its individuals. With their help, and everyone who has joined, I look forward happily and with hope to Bhavan's U.K. Centre becoming everyone's own

d ver fine ustilation which deserves ever encouragement and support four barbel Nohm Sept 15. 1950

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THE END-WHICH WAS THE BEGINNING

IT was the last day of the great war on the field of Kurukshetra. The sun had set long ago. Near Samantapanchaka lay the Kaurava monarch. Duryodhana, with his thigh broken by Bhima. He was dying, and to his presence came Ashvatthaman, the son of Drona. His anger knew no bounds when he saw how unjustly the king had been hit. Ashvatthaman took an oath that he would avenge the killing of his king by destroying all the Pandavas.

The entire Kaurava army had been annihilated. Only three were alive, barring the dying king. They were Kripa, Kritavarman, the son of Hardika and Ashvatthaman. That night when

everyone was asleep Ashvatthaman hurried to the Pandava camp. He did not find Pandavas but their .five sons were there sleeping. Dhrishtadyumna and his brothers were in the camp, too. The angry Brahmin killed all of themthe five sons of Draupadi and all her brothers. He then set fire to the camp and went away. The king, when he was told about it, was not happy. The act of his friend was too terrible.

Early in the morning the news reached the Pandavas. Draupadi was horror-stricken. In one night she had lost her sons and her brothers. She saw their dead forms and her voice was harsh with pain as she lamented their

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death. Seeing her tear-stained face and anguished eyes Arjuna tried to comfort her. He said: "My queen, you will not weep for long. I will avenge the death of the children. I will bring the head of that sinner and lay it at your feet. He will not be able to escape me and the arrows from my dread Gandiva. I will seek him out and kill him."

Arjuna hurried to his chariot, and Krishna was once again his charioteer. They saw Ashvat-thaman running fast, to escape from Arjuna. Seeing the angry cloud on Arjuna's brow, the son of Drona tried to run as fast as he could. But Arjuna was like an avenging fury and Ashvat-thaman could do nothing. His horses were not fast enough to carry him away from the spot.

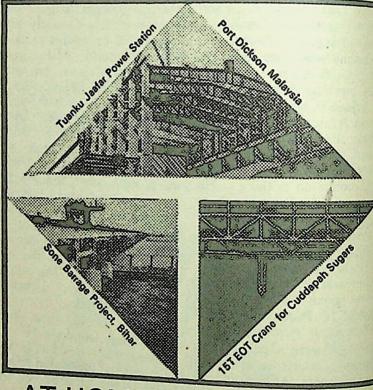
In despair he thought of saving his life by usnig the great astra Brahmashirsha. He touched water and after invoking the astra he spoke the words, "Let the world be Pandava-less" and sent it towards Arjuna.

The skies were filled with the glow and heat of the astra. A fear came over Arjuna and he said: "Krishna, Krishna, what is happening? Why is my frame burning so? I feel that a dreadful fire is travelling towards me and I do not know what it is nor can I find a way of escaping its fury. Tell me what I should do."

With a grim look Krishna said: "Arjuna, the son of your guru has thought fit to hurl the great Brahmashirsha at you. Do not look horrified. I know that Drona has told you how terrible it is. And I dare say he has told the same to his son also. Ashvatthaman, evidently, has no thought of the consequences of this dastardly action. Apparently he desires to destroy the entire world. Make up your mind soon, Arjuna, and invoke the same astra. This is the only way you can quench the fury of this approaching fire." Arjuna saluted the presiding deity of the astra and invoked it. When the two fires were travelling towards each other, it seemed like the end of the world had come. The rishis from the heavens hurried towards the spot they said: "Withdraw the astra, both of you, or else the world will be destroyed. The two fires should not meet. Hurry and avert the calamity."

Arjuna obeyed them immediately and withdrew his astra. Ashvatthaman could not. When he learnt the invocation from his father he had been warned about the dreadful power of the astra. Not bothering to remember the warning he had sent it against Arjuna. The sins he had committed had robbed him of his purity and his brahmanic tejas, and he was powerless against

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his own astra. Lest it should consume him he aimed it at all the unborn children of the Pandavas and thus thought of making the world Pandava-less.

After withdrawing the astra Arjuna rushed towards Ashvatthaman. Tying him up with a rope, Arjuna dragged him like a meant for sacrifice. cow Krishna's eyes were spitting fire. He said: "Arjuna, this is the man who has committed the gravest of sins, killing of children while they were sleeping. It is not right that you should have mercy on him. You must kill him without a qualm. I do not have to remind you of the rules of fighting. A man well-versed in them will not kill an enemy who is drunk; who is careless about his safety; who has lost his wits; who is not trying to fight back; who is sleeping; who has fallen at your feet asking for mercy; who is defeated and who is frightened. But the sinner who saves himself by killing ruthlessly thousands of other lives must be punished only by death.

"And again, Arjuna, have you forgotten your promise so soon? I was listening when you told Draupadi: 'I will lay at your feet the head of that man who killed your sons." You swore to do it. Why do you delay? Kill this man."

Arjuna would not do so. In

spite of the great provocation, he remembered that Ashvatthaman was his playmate of old; that he was the son of his guru. Drona had loved Arjuna even more he loved Ashvatthaman. Arjuna was unwilling to kill the son of his guru who was like a brother to him. He took him to the presence of Draupadi and the other Pandavas. He said: "Look, my queen. Look on this sinner who is standing before you. His eyes are bent on the ground since he dare not look you in the face. Tell me what I should do with him and I will do it"

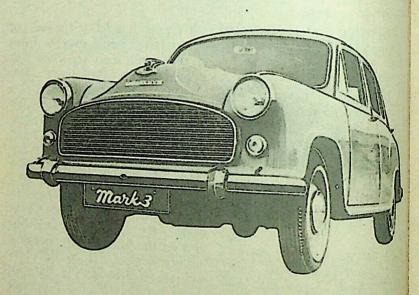
Draupadi's grief at the loss of her children would ever be fresh in her mind; also the fact that Ashvatthaman killed them. But her anger had abated. She was overcome with compassion for him and she said: "Ariuna. please release him at once from these coils. I cannot bear to see the son of your guru bound like this. Drona was the guru who taught you archery and his son is a brother to you. That pious woman Kripi has not joined her lord on the funeral pyre because her son is alive. If you kill him now she will suffer the pain of losing her only child. I do not want her to suffer like me. Let him go his way. Please release Ashvatthaman."

Yudhishthira, Arjuna as well as the twins were pleased with

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the words of their queen. Bhima was the only one whose anger had not evaporated at the sight of Ashvatthaman. He was for killing him. Krishna smiled and said: "Arjuna, you are caught on the horns of a dilemma. Either you displease Draupadi and the others by killing Ashvatthaman or you incur the wrath of your beloved brother Bhima by letting this sinner live. Do what you think is fit under the circumstances. Try and see how you can please all of them."

Arjuna looked at all of them. Krishna was standing with his arms locked together across his chest and there was an inscrutepxression on his able Yudhishthira and the others were looking sad and uncomfortable. Bhima was glowering angrily at the prisoner. After a long moment Arjuna thought that he understood what Krishna was trying to tell him. He took up his sword and cut off the jewel on the head of Ashvatthaman.

Stripped of the glow of the jewel which had been part of him, stripped of his brahmanic tejas, impure because of Shishuhatya, Ashvatthaman stood in their midst. Arjuna undid the ropes which bound him and said: "Now you may go."

Cutting off the hair of a Brahmin; taking away the wealth that belongs to him and ordering

him to leave your presence—each one of them in itself is like killing a Brahmin and Arjuna had done it all. To Ashvat-thaman who was jealous of his honour, this treatment at the hands of Arjuna was worse than death.

With his eyes bent on the ground he dragged his steps away from the presence of the Pandavas and went far away from there.

6

UTTARAYANA

Yudhishthira had no peace of mind. He had conquered his enemies and had got his kingdom back from Duryodhana. But he had no desire to rule the kingdom. He was greatly depressed. He hated the thought that his cousins and all the great kings of the land had to be killed because of the war. He felt that it should not have been allowed to happen.

"It is because of me and my lust for power—my 'Rajyalobha'—that all this happened," he said again and again. Krishna tried his best to comfort him. He spoke words of wisdom. He said: "Look. it was Fate that was responsible for all this and not you. The sons of Dhritarashtra had to die because of the adharma which was part of them. Remember all that they

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had done to you. Remember the one incident when my sister Draupadi was dragged to the court by her hair! Does not your blood boil at the remembrance of it? For that one sin all of them had to be killed. Grieve not, my lord. You are not to blame. They carried the germs of destruction in themselves. Please shed this sorrow and make your brothers and Draupadi happy. Let me five Pandavas enjoy the kingdom which is theirs by right. This was the sole purpose of my life: to establish you on Kaurava throne. Now that I have achieved it, please reward me by looking happy."

Vyasa and Narada added their words to those of Krishna. But it was of no avail. What hurt Yudhishthira most was the killing of Radheya. Day and night he would sit and brood

over it; and the entire family was sunk in gloom because of the king's sorrow.

One day, while they were all together, all on a sudden Krishna became lost in a reverie. Yudhishthira asked him why he had become so thoughtful all at once. Krishna said: "Bhishma. who is on the bed of arrows is thinking of me and he wants me by his side. Yudhishthira, will soon pass away and with him will go the entire store of wisdom which he has garnered throughout the years. I suggest that you go to him and ask him to instruct you in the art of ruling the world and in the more difficult art of preparing yourself for the life to come. Uttarayana is fast approaching and you must hurry."

Next morning all of them went to the field of Kurukshetra where Bhishma, the worthy



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patriarch was lying, waiting for his death. He looked like a fallen god. They went and stood by his side with folded palms. Tears were flowing incessantly from the eyes of Yudhishthira. He went near his grandfather and said: "Here I am, the sinner Yudhishthira, who is the cause of your death and that of your grandsons. I do not know what special hell is waiting to receive me."

The old man stroked his grandson's head with his gnarled hands and comforted him. convinced the grieving king about the inevitability of the war and said: "My child, do not think that you have killed me. You have granted me freedom from the bondage called life. Long long ago I promised my mother Satyavati that would not die until the Kuru throne is established firmly on the earth. Thanks to you, I have been able to keep my promise to her and I am no end grateful to you for this. My child, if only you knew how tired l am of living! As for your sorrow, wipe it away. It is unbecoming and unworthy of you. You are a king and a king cannot afford to have feelings of his own. He belongs to his people and your worry from now on should be their welfare and nothing else."

Krishna said: "We have tried,

my lord, to comfort him and I have failed; not even Narada could comfort him and Vyasa is unable to convince him that his grief is unnecessary. It is up to you to talk to him, and I hope you will succeed where we have failed."

Bhishma's eyes were wet. He said: "Children, I am unhappy to hear about your despondency. Ever since you were born you been suffering. mother Kunti went through so much pain and anguish after Pandu died leaving her to bring up her five sons. Like clouds tossed hither and thither by the wilful breeze you have been the playthings of Fate. Else how can one explain the fact that the son of Dharma with his powerful brothers to help him, could not rule his kingdom all these years? The ways of Fate inscrutable. We do not know them. But there is One who knows. It is Krishna. He knew about it long ago. This son of Vasudeva, this Yadava whom you consider to be your cousin, your friend, your mentor, your ambassador, why, your charioteer, is none other than Naravana! Very few know the glory that is Krishna. One is sage Narada and the other is Kapila.

"And it was this Krishna who allowed all these things to happen. Can you still doubt the rightness of his actions? He is

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He is not ridden with desires, loves and hatreds, ego and emotions like we are. And he took it upon himself to protect you and steer you through this great war. Why did he do it? It is because he is affected by just one thing and that is Bhakti. And you have infinite bhakti for Krishna. Look at me. I am on my death-bed and my thoughts are with Krishna. He knew it and he has come to grant me my desire. He is tied to the bhakta with the threads of bhakti."

Krishna intervened and said: "Bhishma, let me ask a favour of you."

"Command me, my lord," said Bhishma with his palms folded. Krishna took his hands in his and said: "Bhishma, you are the son of Ganga. She wanted you to be an ideal king and she made you learn the Shastras. statecraft, dharma and all the many Dharmas from the divine preceptors, Shukra and Brihaspati. Now you are impatient to go away. Will you teach grandson, this Yudhishthira, the rules of governing the kingdom? Teach him all that you know. He is the only one worthy of the legacy of knowledge which is in you. It is but right that all your learning should not go back with you to the heavens where you acquired it."

"So be it," said Bhishma. And for 54 days he taught Yudhishthira all that he had learnt in the heavans.

Uttarayana for which Bhishma had been waiting so patiently and so impatiently, came at last. Bhishma was now prepared to shed his body-Bhishma, who had led the Kaurava army for ten days, who had taken to the bed of arrows on the evening of the tenth day and refused to give up his body on the day since it was Dakshinayana. It is said that there will be rebirth for one who lays down his during Dakshinayana. Bhishma, who was the foremost of the sons of the Paurava race, was getting ready to go back to the heavens. He looked "My Lord, Krishna and said: it is said that one should close his eyes and contemplate on the form of the Lord in the mind just before the breath leaves the body. But I have the good fortune of having the Lord of lords by my side. Can anything be more glorious than this?"

Bhishma called for flowers and worshipped Krishna. He became silent. His thoughts were flowing towards Krishna in an endless stream. And, like a sigh breathed by a tired traveller at the end of his journey, his breath left his body, and Bishma became one of the denizens of heaven. (To be Continued)

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DANIEL HOFFMAN

AT 21 years of age Ramprasad Khandelwal realised that the recent death of his father would affect his career. It meant privations because a large family including his widowed mother would look to him for leadership and material support.

Ramprasad was a strict vegetarian and also a firm believer in Karma Yoga and eternal justice. He never questioned events that affected his life. Adversity only seemed to spur him to make greater progress. When he left Karachi (Pakistan) in 1947, at the time of the partition, he accepted heavy monetary losses without question and within a few years became a producer of steel products rather than just a sales agent.

Pascal's idea was accepted by Ramprasad that "though we are slaves of the past, we (have a free will and) are masters of the future". Integrity was the watchword of his life, and manifesting the highest principles of Karma Yoga meant self-denial, or self-sacrifice for others. life was an illustration of Karma Yoga principles. For example, he continually thought about the welfare of his employees who loved and respected him. often helped employees solve problems. It is no accident that today Khandelwal Ferro Alloys Ltd. has free Hospital care. The Company has about acres in orange groves and in garden vegetables whose duce is sold through an employee store for less than 30 per cent of the regular market price. Housing is provided on a heavily subsidised basis by the Company. Many of these benefits were carried out by his son Shreenath, but the basic plans were the result of discussions between father and son.

Ramprasad was a man of visions and ideas, who had an uncanny ability in recognising men of character. He realised early in his career that Gandhi's logic and social philosophy were the key to India's freedom and future. The men whom he picked for responsible positions in his enterprises further illus-

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trate his excellence in judgens of character. The present of cess of the Khandelwal Gray of Industries is also a tribute many of his "hand-picked" ordinates.

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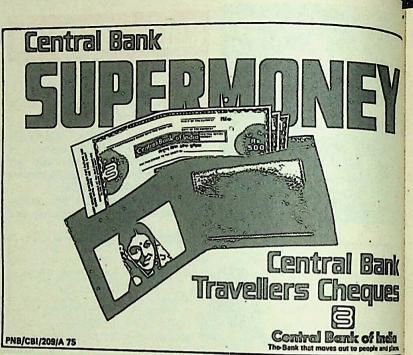
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also the first Indian Cardinal, was a close friend of the Bharatiya Vidya Bhavan from its inception and the Silver Jubilee Number of the "Bhavan's Journal" has the distinction of carrying what was perhaps the last article written by him.

The Cardinal who entered St. Elizabeth's Nursing Home on May 27 wrote from his sick bed a letter to Shri S. Ramakrishnan, Editor of the "Bhavan's Journal," as a covering note to his article on "Faithlessness in Marriage." We reproduce below the text of the Cardinal's letter. (Facsimile on previous page.)

Monday, 29th May.

Dear Mr. Ramakrishnan,

I received your letter of 13 May. And in compliance with the request, I send you 2 copies (of the article) you have asked.

Valerian Cardinal Gracias.

Born of poor Goan emigrants in Karachi on October 23, 1900, Cardinal Gracias rose to eminence from very humble beginnings. He was ordained a priest in 1926 and after three years he was appointed Private Secretary to the Archbishop of Bombay, Dr. J. R. Lima. This marked the beginning of the road upward to his cardinalate 23 years later.

In 1941 Cardinal Gracias became the first Indian rector of the Pro-Cathedral of the Holy Name in Bombay in which capacity he got ample opportunities to develop hisorganising and administrative skills. In 1946 when he was appointed Auxi-Bishop of Bombay he the first Indian to attain that position. Four years later he became the first Indian Archbishop of Bombay and, when in 1952 he was nominated to the College of Cardinals, he was the first Indian to receive that signal honour.

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Cardinal Gracias's greatest achievement was the organisation of the 38th International Eucharistic Congress in 1964 which was attended by Pope Paul VI. He also played key roles during the second Vatican Council held in Vatican in 1962 and at the Asian Bishops' Meeting in Manila eight years ago.

Cardinal Gracias had been instrumental in setting up several monuments in stone. Besides securing a home for retired priests at Bandra, he built the Diocesan Seminary at Goregaon and Our Lady's Home at Parel. He also established the St. John's Medical College at Bangalore. He founded Catholic Charities, India, and launched a countrywide freedom-from-hunger campaign.

He had made an indelible mark as an author also. "Heaven and Home," "The Vatican and the International Policy," "The Decline of Public Morals" and "The Chief Duties of Christians as Citizens"



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were authored by him. He has contributed many articles to Bombay newspapers and had made numerous broadcasts. A compilation of his talks and newsletters has been published in an 850-page volume last year entitled "Cardinal Gracias Speaks."

As a token of the Bhavan's respect and admiration for the late Cardinal a wreath was placed on his body by Shri J. H. Patel, Registrar, and Shri B. D. Monteiro, Advertisement Manager.

On the occasion of the conferment of the Honorary Membership of the Bharatiya Vidya Bhavan on Loknayak Jayaprakash Narayan on July 16, 1977, His Eminence Valerian Cardinal Gracias gave the following benediction:

"Almighty God, Father of all, it is your Wisdom that rules the world and your Law that guides all creation in its ordered course. We thank you for those whom you have chosen to set over us, to rule our beloved country. Bless them, Lord, and grant that they may be filled with your Spirit so that they may lead your children to their eternal destiny according to the dignity you have desired for us,

"Today, in a special way, we pray for your servant, Jayaprakash Narayan, our beloved leader, who has laboured lovingly for our country. In your infinite love, we ask you to bless him with health and strength; grant him length of life so that through him we may receive the blessings of Your loving Providence. May he live to see the good work of total transformation which You have begun through him come to a successful conclusion, to your greater glory and the good of our country. We ask this through Jesus Christ Our Lord. Amen."



D. P. CHANDARIA PASSES AWAY

THE U. K. Centre of Bharatiya Vidya Bhavan suffered a big loss in the sudden death in Nairobi on August 1 of Shri Devchand Premchand Chandaria who moulded and guided the destiny of the Centre during the past five years.

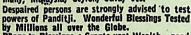
During the period he was associated with the London Kendra Shri Chandaria took a keen interest in all its aspects. In the words of Shri Mathoor Krishnamurti, Registrar of the Kendra, he was a pillar of strength to the Chairman and the members of the Executive Committee of the U.K. Centre and he will ever be remembered as one of the architects of the Bhavan's new premises at West Kensington, London.

At a time when the very existence of the London Kendra was in doubt, it was Shri Ratibhai Chandaria, the younger brother of Shri Devchand Chandaria, who came to its rescue and lifted the sinking ship.

Devchandbhai had made an indelible mark as a prominent industrialist on the international scene. He had gone to Kenya at an early age to join the business of his father and uncles, and within a few years he built up a large industrial complex in Kenya. Later on, the Chandaria family expanded its industrial and business activities in Europe,

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Australia, New Zealand, Philippines, Indonesia, Malaysia, Singapore and Canada.

The Chairman, Members of the Executive Committee, staff and volunteers of the U.K. Centre who were deeply grieved over Devchand-bhai's sudden demise held a special condolence meeting on August 8 to honour his memory.

RAJAJI · AWARD INSTITUTED

AN international triennial award of Re. 1 lakh for outstanding contribution to the cause of freedom and human rights has been instituted in the name of Shri C. Rajagopalachari, the great champion of human rights, democracy and freedom.

The first of these triennial awards will be presented during Rajaji's birth centenary year beginning from December 10, 1978.

This was announced by Shri C. Subramaniam, former Union Finance Minister and Vice-Chairman of the Rajaji Centenary Committee at a press conference held in Bombay on September 2.

The national level Rajaji Centenary Committee, sponsored by the Bharatiya Vidya Bhavan of which Rajaji was one of the founding fathers, has planned world-wide celebrations.

The accent will not be so much on organising routine functions of ephemeral value as on bringing to birth projects and schemes that are designed to perpetuate the memory of Rajaji—one of the greatest men the world has ever produced.

Elaborating the ofher projects envisaged by the national level Committee Shri Subramaniam said that another outstanding project would be the starting of a Rajaji School of Administration for imparting training

to legislators, social workers and others who play a key role in nation-building.

In India, the Centenary Committee is headed by President Sanjiva Reddy, in England by Lord Mountbatten, and in the U.S.A. by Shri C. V. Narasimhan, the U. N. Under-Secretary General.

The Vice-Presidents of the Indian Committee include such distinguished men as Shri Jayaprakash Narayan, Acharya Kripalani, Dr. V. V. Giri, Shri M. C. Chagla, Smt. Vijayalakshmi Pandit and Shri K. Santhanam.

Rajaji attached great importance to the propagation of moral and ethical values without which any society would lose its fundamental moorings. An annual award of Rs. 10,000/has been instituted by the Committee to the author of the best book of the year fostering moral and spiritual values. The award which would come into vogue from 1979 would be confined to books published in India in English or in any language recognised by the Indian Constitution.

A · Rs. 50-lakhs budget has been approved by the national level Committee and a 15-member Executive Committee will address itself to the task of implementing as many as 11 imaginative projects.

The Committee is also setting up a Rajaji Centenary Library, patterned as a National Centre for India, Third World and Western Countries, in Madras. Books for the library have already started pouring in and they include Dr. V. V. Giri's personal library of 3,000 copies. Foreign and Indian publishers as well as institutions and individuals are offering help in making the library project a big success and it will have not less than one lakh volumes.

Instituting Rajaji chairs for Administrative Studies in various Universities and starting of Annual Rajaji Endowment Lectures in India as also in rotation in one of the Third World Countries are the other outstanding projects which the Committee intends to implement.

Unveiling a six-foot bronze statue of Rajaji by Acharya Kripalani on December 10 at the junction of King George Avenue and Dalhousie Road, issuing a Rajaji Centenary stamp on December 10, a 20-minute documentary film on Rajaji in English and the major 14 Indian languages and the naming of important roads, parks and colonies in major cities after Rajaji are also envisaged by the Committee.

The first of the eleven projects was accomplished on August 21, when Rajaji's portrait was unveiled in the Central Hall of Parliament by President Sanjiva Reddi.

SHASHTYABDA CELEBRATION OF HIS HOLINESS JAGADGURU SANKARACHARYA

HIS HOLINESS Jagadguru Sankaracharya Sri Abhinava Sachchidananda Tirtha Swami Maharaj of Duck Sharada Peetha will be enter his 60th year on Vikram Sar Asvin Suddh 1, Tuesday, October 1978.

A Central Committee with the Charamsey M. Khatau as Proint has been formed for celebrating 60th birthday of His Holines,

He will be arriving in Bombay, staying at Sri Sankara Math. Matunga, Bombay 19 during ki ratri celebrations—from October 11.

On October 3 Rudraib (Maharudra Japa Homam), Vasordhara. Ayushya Ho Navagraha Homam, Mrityu Homam and other special puis be performed in the morning in newly-consecrated and beautiff ornamented Adi Sankara te prayer hall of Sri Sankara Mat

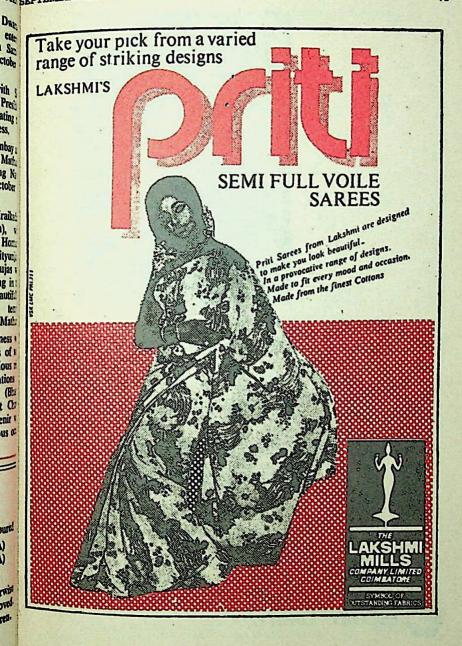
In the evening, His Holines be presented with an address of come and felicitated by various gious and cultural organisation Khetsey Khanji Sabhagriha (Etiya Vidya Bhavan) Hall at Capatty, Bombay-7. A souvenir be released on this auspicious a sion.

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The Government reiterates its policy to strive to the utmost for the welfare of the common working man and rededicates itself to the task of putting into practice the guiding principles set out on the day of the formation of Maharashtra State.

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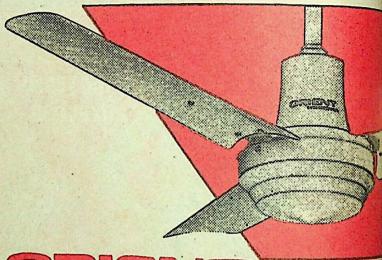
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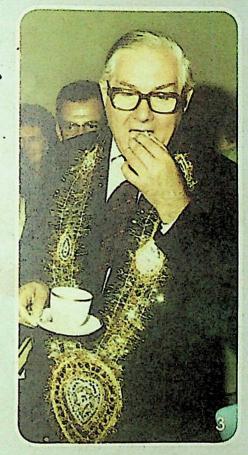


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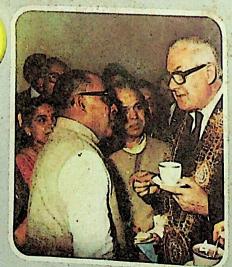


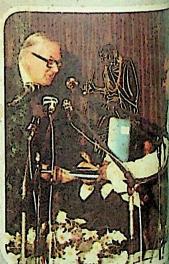
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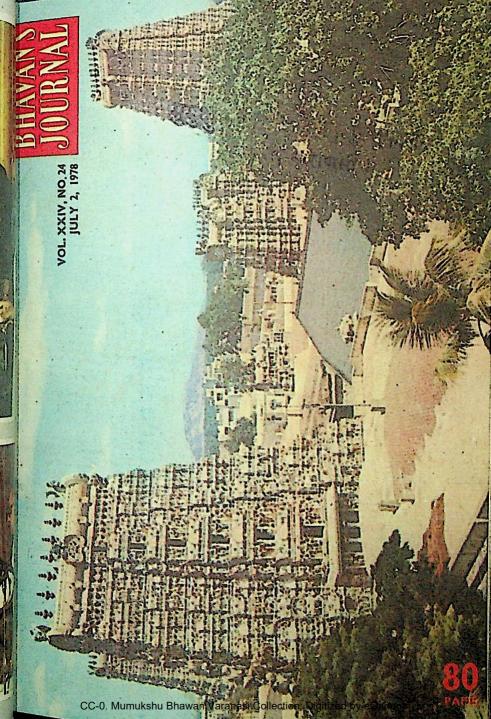








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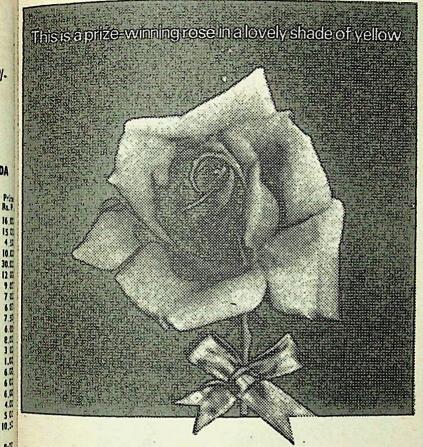
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The temple of Mahakaleshwar... desiruction of a demon

On the Ratnamala mountains, there lived a terrible demon named Dooshan. He was an enemy of the Vedas and the Brahmins, and harassed sages and noblemen.

Vedapriya, a learned Brahmin of Ujjain, had four brave sons who were great devotees of Lord Shiva. When Dooshan attacked Ujjain and entered it with his large army, the four sons prayed to Shiva to save their city. Just as Dooshan was about to kill the Brahmin devotees, Shiva appeared from a pit and destroyed the demon and his entire army.

The temple of Mahakaleshwar is built in Ujjain on the banks of the river Shipra, at the spot where Lord Shiva destroyed the

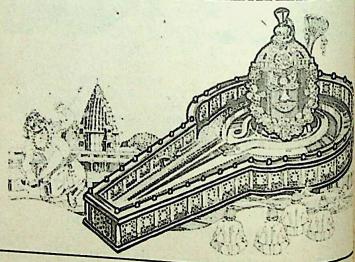
demon Dooshan in answer to the prayers of his devotes It is one of the twelve Jyotirlingas or manifestation of light, erected in different parts of India at sites where Lord Shiva appeared and gaboons or blessings.

आकारो तारकं लिङ्गं पाताले हाटकेश्वता सृत्युलोके महाकारं लिङ्गनयं नमो उत्तृते।

"In the heavens is the Taran Linga. Hatakeshwara is in the nether regions and only there is the Linga of Mahah Pay homage to the three Lingas!"



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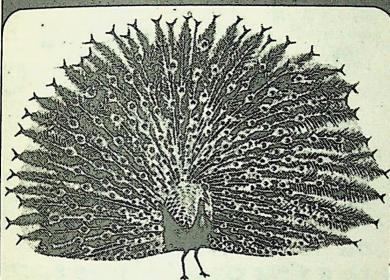
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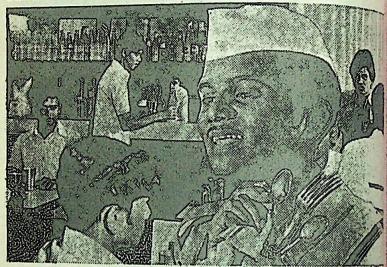
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आ नो भद्राः फतवो यन्तु विश्वतः Let noble thoughts come to us from every side Rigyeda I-89-i



JOC:

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PRAYER TO ORIGIN OF UNIVERSE

प्रात्मानमेकं जगद्वीजमाद्यं निरीहं निराकारम् ओंकारवेद्यम् । टुयतो जायते पाल्यते येन विश्वं तमीशं भजे लीयते यत्र विश्वम् ।।

I adore the Lord, the Supreme Self, the One, the primordial seed of the universe, the desireless and the formless, who is realised through the divine mystic symbol Om, from whom the universe comes into being, by whom it is sustained and into whom it dissolves.

-Adi Sankara

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I repeat the name of the Lord Rama, day in and day out.

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You also remember Him likewise and this remembrance of the name will wash away all your sins.

Aye, even the sins pj past lives are all washed away and your past record, erased by repeating the name.

Aye, the name is like a nector filling a cup of gold, which none can resist the temptation to quaff.

O Lord Eternal: all my body and mind is steeped in Thy name, says Mira.

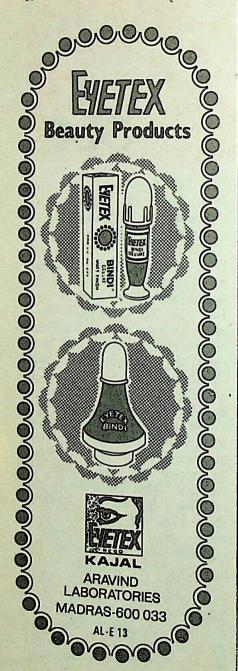
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THE Pranava Upadesa reveals the secret of identity or Oneness of everything.

A brief study of Om would not be out of place here. Pranava or Om is verily the Absolute or Brahman. It is all that is visible here. It is 'this' and 'that', the visible manifestation and the transcendent Reality. It has two aspects—the relative and the Absolute. The three constitutive words of OM, namely, 'A', 'U' and 'M', represent the former; and OM in its transcendent nature is the latter. 'A' represents the waking state in the individual, called Visva, and cosmically it is the Universal physical, called Virat. It is the Consciousness that animates the waking state and the physical cosmos, respectively. 'U' represents the dream state in the individual, called Taijasa, and cosmically it is the Universal subtle, called Hiranyagarbha. It is the self-same Consciousness animating the dream state and the subtle cosmos, respectively. It is not that they are three diffe-

rent Consciousnesses, but and the same Consciousness animating the different levels of manifestation. It is Taijasa and Prajna in the individual; and Virat, Hiranyagarbha and Ishvara in the cosmic But all these are in relalevel. tion to the creation. must, however, be a state unrelated to creation, that is, even prior to creation. What was there even prior to creation? It is pure Om. Pure Consciousness-Existence. But no one can know this, because all come after creation, and we cannot know what that condition was which was even prior to creation. That condition is the Absolute, transcendent Reality, Om. How did creation arise, then? In that pure Existence-Consciousness there arose the cosmic vibration Om. (How why, we cannot explain, because we all came after that. The authority in this regard is only the scriptures, which are the revelations of realised saints). Om is also, therefore,



as Sabda-Brahman, known it. Ishvara (cat Hiranyagarbha (subtle) Virat (physical) proce These are also cosmic g Thus Om is a cosmic vibr which is always present 1 was Om as Pure conscio before creation; in it are Ir Cosmic vibration Om, at A this visible Universe came th Thus the Absolute and the hi tive are both Om.

Now, how is this know ar of 'Om' to help us? What utter Om, it is not a meres la uttered by us, but is a vibrits created in us. So in the ran rance of Om we are suppos Gi create a vibration in us can will help attune ourselves tee ever-existing Cosmic vibrating Thus a correct reni be of Om with the proper Bhar attitude and understanding lan enable one to transcend text duality, in stages, and atturshi self to the different cosmic as Virat, Hiranyagarbh dau with cov Ishvara, and finally The 7 Consciousness itself. have ooi (and everything) from Om, have our being iron and have to merge in Om h a

—Reproduced from Kine Anubhuti (God-Experience by Shri N. V. Karling published by Divint for Society.

RIG VEDA AND AVESTA

DR. RADHA KUMUD MOOKERJI

vibr I THE Rig Veda Samhita is the cia earliest work not only of aros Indo-Aryans, but of the entire an Aryan Race. The work thus makthrows light not only on Aryan the history in India, but on Aryan history elsewhere, on prehistoric phases of language, of religion, not and of civilisation in general.

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Whi Linguists have found that the et language of the Rig Veda shows vibits affinity in forms of grammar he and roots of verbs to Persian, ppos Greek, Latin, Teutonic, Celtic and Slavonic, as if they are descendants of a common ancestor. There is also a school which believes that Sanskrit was the mother of all Indo-European Indo-European Indo-European languages have common words expressive of primary relationship or experience in life such it as those for father, mother, son, ha daughter, brother, heart, tree, ith cow etc.

These languages, therefore, coint to their common origin irom a common language spoken n a common home by the ancespors of the present generation. he speakers of these languages decame separate peoples migrating from their original common tome.

Avesta, the Indian and Iranian religious works respectively. show closer affinity in language and thought than with Greek. Latin or other Indo-Germanic works. "Not only single words and phrases but even whole stanzas may be transliterated from the dialect of India into the dialect of Iran without change of vocabulary or construction" (D.P. Giles, Cambridge History of India). The names of the Rig Vedic and Avestan Gods are almost identical:

Avestan Vedic Indra . Indra Vayu Vayu Mithra Mitra Naonhaithya Nasatva

It will thus be seen that the ancestors of the Hindus and the Persians had lived together than their other Aryan kinsmen who had migrated towards the West. They probably the last to leave the original Aryan home because their language carried off the largest share of the common Aryan inheritance as traced in roots, grammar, words, myths and legends.

Adapted from "Hindu Civiliza-

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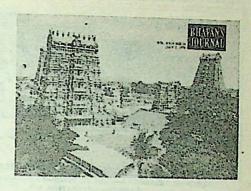
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WHO will not be enchanted by the towers of Madurai Meenakshi temple which symbolise man's aspiration to attain the highest!

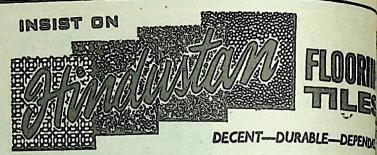
There are nine impressive Gopurams or towers. The western tower is covered with plaster figures illustrating Puranic stories. The southern tower is the tallest of all and is 152 feet in height. Near this Gopuram there are five musical pillars—each composed of 22 slender rods carved out of a single block of granite. When tapped these rods give musical sounds.

Besides the chief shrines to Meenakshi and Sundareswara, there are many minor gods in the temple. The 63-Saivaite saints are also represented in sculptures.

The jewels in Madurai temple are of immense value and are rare collections. They are used to decorate the deity on important festivals. Another attractive feature at Madurai for the pilgrim is the Tirumalai Naicks' palace, one of the most attractive specimens of palace architecture in South India. The house where Sri Ramana Maharshi had his Awakening is yet another attraction of Madurai.

Perhaps the oldest city in South India, Madurai truly represents Dravidian culture. It was in ancient times the seat of Sangam poets. Megasthenes in 320 B.C. described Madurai as having been ruled by a Pandyan princess. Ptolemy refers to 'Madoura' as the Meditaranean Emporium of the South.

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This is one of the celebrated pieces of Vallathol Narayana Menon, one of the three modern poets in Malayalam, whose poetic genius was at its best when it handled Pauranic themes and characters. Our Puranas are replete with dramatic episodes which when handled by masterminds come out with all the authenticity and naturalness of real-life incidents. Modern retellings of such episodes and imaginative probings into the working of the minds of Puranic heroes and heroines. incidentally, were a part of the literary renaissance of the first half of this century.

reception committee, with Shri Menon as Chairman, has been formed to organise the Vallathol Centenary celebrations in Cochin

on October 5, 6 and 7.

This English rendering is done by Dr. S. Velayudhan.

RUKMI'S REPENTANCE

MAHAKAVI VALLATHOL

ONCE Rukmi, the Vidarbha Prince, stricken with геmorse wrote a letter, thus, to his sister Rukmini, consort of Lord Krishna:

No

ral fi

My dear sister,
Though I have deprived myself n of the right to call you dear sister' so lovingly, through my actions, please bear with me for doing so.

I believe your kinsfolk and you are hale and hearty with the blessings of the Mother of the Universe.

housewife bride, mother you have been most blessed. You have enhanced the glory of your husband's clan by giving them a son, so renowned for his valorous exploits.

Well, most compassionate one, let me say that I too am sort of happy, though I've almost forgotten that word happiness.

My heart bleeds even now

when I think of the horrors I've inflicted on you even though you have not done a thing against your elders.

What inauspicious things have I said to your face in order to shift your mind from Pashupal to Shishupal! How have I burnt your petal-soft face with hot tears occasioned by my threatening words!

How have you stood your ground with a steadfastness befitting a noble maiden, in spite of all my hurtful words!

How was it that you never said a word against all the specious arguments and innuendoes I used against you! What a great pity, sister, that the Lord of the world didn't give me a part of the wisdom that he has so richly endowed you with!

The sight of your standing before me bowing with folded hands, as I blurted out unfounded allegations against you, brings torrents of burning tears in my eyes.

As ill-luck would have it, I, who was blinded by my love for my friend, became your swornenemy right from the moment you turned a maiden.

Listen, my dear, this brother of yours had loved you much more than our dear father did when you were a child. I am sure our father must have felt envious of me for commanding your affections much more than he could.

How I remember, even by so vividly, your tender, so vividly, your tender, so face! I see in my mind's a By way you frolicked about the child. Can I ever forget that revealed your pethode the cries that revealed your pethode the child your sweet pratter.

I remember your rushing me from play in frenzied it we standing in ecstasy holding we my knees when I would it may up and press your pavious body and smother you wo kisses.

There never was a structure surfeit however much I bri you and saw you at plano heard your honey-sweet you during those days.

I, in my desire to watch play, had prayed almost dihas an eternal childhood fusion. Had the Almighty been paneto grant me my prayer wales ever have become an ear I my dear sister?

What a misfortune that an your five brothers, I, who ect you most should become real most-hated enemy!

And irony of irony! Where I did was motivated by these sire to see you married thin most eligible one, who, I throw in my blind partiality this friend, was the son of his ghosh.

And what a renowned wou was he, the scion of Chedil of how could the kinsfolk of suis turn down such an alliance was a specific of the could be required.

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throthers to want their only sister given away to a sceptred man? By renouncing the glory of being the Queen of Chedi, you demon- forgive and be compassionate. orga strated the power of love. Your life is the best exemplification of Pithe adage that love all triumph in the end.

But, what am I talking about? what a yawning gap is there between now and the time of your marriage! Oh God, how oblipervious is man, tied down to his on worldliness, about the passage of time!

Sister, passing the stage of a I bride you are a proud mother planow. And it's about time for et your illustrious son to get married. In spite of the passage ratiof time, my shameful conduct dihas been weighing me down ever fosince. Life has been a burden 1 pand the world a hell for me, my widear.

I have been an outcast from amily. I am friendless and now atan object of ridicule to my subholects. Just punishment for illreating you!

I know I've wronged you so Whirevously, beyond forgivemiess. But, sister, won't think of me only as you prother and pardon me for my an older

Why, must I remind you of his fraternal bond at all? ou've demonstrated it beyond et Il doubt. Didn't you, in anjuish, stop your husband when was about to send me to the

other world? It was as it should be because it is natural to the virtuous ones to forget and

There's no end to my sorrows. Though you've forgiven me, sister, a sinner is redeemed only when he does something thoughtful in full expiation of his sins. I propose to do just that.

Sister, I wish to send my daughter as an offering to you. Your brother will have reason to feel consoled only if accept her for a bride for dear son.

His exploits are sung in all corners of the world. He is hailed as the second incarnation of the god of love.

That incomparable one is my dear nephew, my proud heart keeps chanting. My dear daughter, I feel certain, does like him. If she is not fit to be the consort of a celebrated warrior your brother will not think of ruining his dearest nephew's life.

She is sought by kinsfolk almost daily and you know for a fact that it is difficult for me to resist the demands of friends.

It's all right for me if your son were to come and carry her off, just the thing Murari did in your case.°

This is Rukmi's petition, sister, I certainly don't want to prolong this letter. You are intelligent; just consider how strong the feeling of remorse can be in a repentant sinner.

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The present article is a reproduction of the paper read by the author on May 10 at the two-day symposium on "Life and Health Sciences" organised by the Bharatiya Vidya Bhayan in New Delhi under its project Ancient Insights and Modern Discoveries.

Bhagavad Gita and Psychotherapy

DR. VENKOBA RAO

RHAGAVAD GITA has been acclaimed as the masterpiece of psychotherapy. Psychotherapy is perhaps the most ancient method of practice of healing the mind by diverse processes of R communication. In its hundred verses compiled turies ago, Gita anticipates many a modern concept on mind and its functioning, maintenance of mental equilibrium, various mechanisms to counter stressful situations and so on. It highlights the ideal rapport between a therapist (Guru) and the patient (Chela). Gita stands out as a psychotherapy in depth at its best—a technique to reorganize a splintered personality into a harmonious, synthetic and unified one.

100

l am convinced that the spiritual aspect of personality can

GANDHIJI AND THE GITA

Early in my childhood, I had felt the need of a scripture that would serve me as an unfailing guide through the trials and temptations of life. The could not supply that need, if only because to learn them would require 15 to 16 years of hard study at a place like Kashi, for which I was not ready then. the Gita, I had read somewhere. gave within the compass of its 700 verses the quintessence of all the Shastras and the Upanishads. That decided me. I learnt Sanskrit to enable me to read the Gita. Today, the Gita is not only my Bible or my Quran; it' is more than that-it is my Mother. lost my earthly mother who gave me birth long ago; but Eternal Mother has completely filled her place by my side ever She has never changed. she has never failed me. When I am in difficulty or seek refuge in her bosom.

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GITA

When you read the "Gita" again and again, as all scriptures should be read, the words begin to grow in you: the nervous system is stimulated: the constant repetition of some appealing verse transforms our minds and makes our spirit more articulate. Then it is woven into the texture our mind and spirit. If we feel down-hearted, one of the oftrepeated verses will rise to the surface in the shape of a mandate and we will find in ourselves a new hope. If we find ourselves in difficulty clear directions will vibrate through us and we will :see our way clear.

Now we feel a new strength which can confront failure and sorrow, frustration and despair, with courage. Beauty sinks into our soul. We share the vision and the faith of those in whom the human spirit has superior to suffering. and death.

We must, therefore, read the "Gita," not in order to acquire knowledge, but to see the Light which burns within us.

-Kulapati Munshi in his "Bhagavad Gita and Modern Life."

never be ignored in any type of comprehensive and reconstructive psychotherapy. There may not be unanimity on this point among the psychotherapists. Nevertheless, what matters to us is the message that Gita conveys rather than the mythology it seems to portray. Among the numerous insights the Gita provides, a few are discussed lis briefly.

Psychomachia:

ch The Gita's opening very co Dharmakshetre kurukshe ca samaveta yuyutsavah th Mamakah pandavas caira pa akurvata sampaya, CU

is an elegant simile that for on the natural state of the i of human mind and the driver ing forces within it. The ab of man can be likened to a di "ME OV table battle field: kshetra." Sigmund Freud father of Psychoanalysis de ed the human mind as con tic ing the triple terrains of the en scious, subconscious and E m scious. His discovery of the "unconscious" aspect of: has been hailed as a mile and as important in its cance as that of the circu of blood by the English I cian, William Harvey.

The 20th century view of nature of man cannot affer ignore the role of the " scious." It is that part of mind which lodges the and tic and instinctive qualities acts as a springboard for I tion of behaviour.

"The discovery that men thoughts and feelings exis primary conscio side the is the most important step ward that has occurred chology since I have been dent of that Science" salf

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sed liam James. Within it are held those things that lie in the fringe of the stream of consciousness chiefly at its lower and the noncommunicable level. We the carry the burden of the pastthe burdens of the anatomical past, behavioural past and the cultural past.

The neuro-anatomists tell us that in our human brain the rudiments of animal brain are present, too. Carl Jung tells us about the racial unconscious in-15 0 dicating thereby that we carry over the memories of our entire ud, past within our mental realm.

The crust of custom and tradition resist cracking. There is an endless war of forces within the mind-between the divine and d the demon, between sreyas and preyas, the man and the animal symbolising the Pandavas and Kauravas. This constant tussle in the soul was termed psychomachia by the ancient Grecians.

The animalistic tendencies and suppressed desires surge upwards towards the conscious, to be opposed by the downward forces that are to some extent influenced by cultural, social, environmental and personal lean-The unconscious necessary component everything cannot be held in the conscious.

To illustrate, Freud restated the famous incident in Mahabharata when he said we are all immortal in our minds. alludes to the statement of Yudhishthira that the strangest



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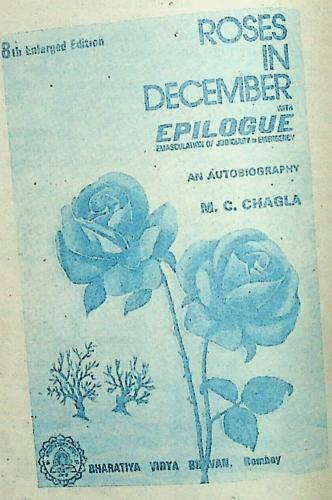
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thing in the world is that men think death does not affect them although they witness it every day carrying away others. The thought of one's own death is never in the conscious. Otherwise one would develop neurotic symptoms. The battle of the lower against the higher is the theme that Gita elaborates. It is for these types of battle, minor as well as major, that psychotherapy is offered.

Mental Equilibrium:

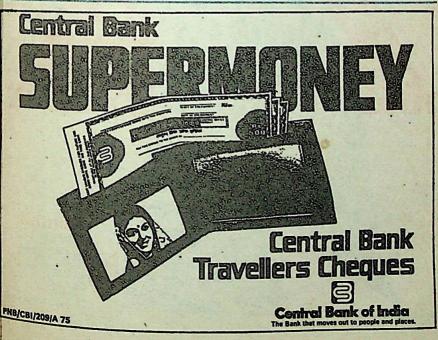
The Gita compares the steadiness of mind with a "lamp that flickereth not in a windless place," a state of sthitapragna.

Mental equanimity is samatvam. The harmonious function of personality is illustrated superbly in Gita by the parable of the chariot borrowed from Kathopanishad:

Know the Atman as the Lord of the Chariot, the body as the chariot; know the intellect as the charioteer and the mind again as the reins.

The sense organs (and instincts) they say, are horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the senses and the mind.

(To be Continued)



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Translated from Original Marathi "Geet-Ramayan" by the late Mahakavi G. D. Madgulkar

SONG OF SRI RAMA-7

H. S. URSEKAR

(26) Bharat

3 10

Father is no more, no more is mother, Now Bharat, an isolated orphan poor, Grant me the only prayer, O Rama, Leave your sacred sandals in involved

Can a tiny fly attain Eagle's lofty flight?
Would one impose elephant-load on total balls slight?
How can immature Bharat, rule like Range the bright?

Primogeniture is our proclaimed facult custom:
How the younger can ascend the throne?
How the eldest rot in the forest zone?
Why gift away the Kingdom

To a slave of your more feet.

As I migrated from native Avedaya,
I assumed the ascetic appearel
Like Kaikayi why I mcure a child since
What ar odd order from your a child since

Install would your sacred sandal on the roya dais Graced by the dear departed asserating the reigning queen

I adore your footpring

affair fulfilment of a desolate soul.

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Until the return of the native, Let the sanctifying sandals, lie in state in the palace.

Beyond the frontiers of the royal city
I go and stay somewhere in exile,
Where pencils of sunbeams
Would be my evening lamps for a while.

From a distance I would look after the kingdom, Till back to Ayodhya you come, Counting the years passing by.

Waiting wistfully for your arrival I would stay in the realm Like lotus leaf in a sacred lake.

If these feet fail to turn up on the promised day. The moment of default would see me fall. In the flames of hungry fire.

I take this vow
By the flakes of your feet
With which I besmear my brow.

(27) Shurpanakha
Prince Charming! who are you?
From where you hail?
To you I dedicate my body.
Won't you accept me? Quick, tell.

Bear you signs of royal birth;
Beads of Rudraksha dangling from ears!
How dare I call you a yogi
A family moving in your periphery!

What brings you to this woodland wild?
What makes you laugh in lighter vein mild?
Are you not aware,
We rule here in supreme style?

JOUR!

I am Shurpanakha,
Sister of Ravana, the great!
Take it I am the ruler of this region,
Assuming countless forms,
From wood to wood, I wander at any rate.

For you I have become a dream-damsel Of sweet sixteen, cooing words of honey. At your sight the stormy cupid Stirs my inner core, honey.

I long to belong to you, To suck the russet gleam Of your lovely lips in a lonely bower.

As I thought of love You appeared, an incarnation of God of Love.

King Dasharatha I care not to know, But his son makes me mad.

O Rama, be the lord of my life:
Happily we live as husband and wife.

This better half is unworthy of you:
Abandon that unseemly slim-rod,
Sitting close by you
In a moment I will wipe your wife out through.

Be in my company without a break
Observe the vow of monogamy for your sake.
Irrepressible urge of flesh and heart
Excites me to embrace, take.

(28) Shurpanakha

Disfigured is Shurpanakha A gross misdeed of the son of Dasharatha Revenge, Lord of Lanka, Revenge. Fie upon you!
What a ruler you are!
This is how you protect your subjects?

Fully subjugated is your Dandak Forest By a mortal called Rama,

Power-blind Potentate!

Still callous to your sense of duty?

Wide open the set of your twenty eyes, Mark my plight.
All the ten quarters are resounding With the echoes of Rama's might; How your spies failed to report The debacle downright!

Janasthana is in jitters; Slain are Khara and Dushana; Massacred are fourteen thousand Rakshasas.

Is it a matter of pride,

The ascetic of Janasthana is deified and adored far and with

In your own realm
A mortal has stolen a march over you,
In the midst of ministers
Quiet you sit with folded hands!

Tomorrow his radiant light Would reduce to ashes Your twinkling throne!

In vain you bore on your breast raining darts, Even the disc Sudarshana failed to make you flinch; In vain crushed the Gods; Lifted hills by your might.

Are you the same invincible General Iconoclast? Are you the Ravana who conquered Kubera, Annexed his Pushapaka, the air-car?

OUE

W

Are you the hero who won over
The beautiful consort of King Takshaka?
Are you the Warrior free from the fear of death?

Hearken, again I will recount the tale of Rama: Like a flash of lightning he discharges the dart Watching his adroitness leaves one dumb-struck.

Handsome of look, of brownish complexion
He is Cupid gracing the Earth
With him is Janaka's daughter,
Excelling Rati in glamour!
Such a bewitching beauty is worthy of your amour.

I visited their cottage home
Only to abduct Seeta swiftly away
For your blissful sake.
By chopping off my ears and nose,
Deep humiliation did they impose.

Go, quick, linger no more
Butcher the brothers
Kidnap Janaka's daughter,
Who sneered at me with biting laughter.
They are defacing the image of your unmatched authority,
As they have defaced mine.

· (29) Seeta

As I plucked the flowers
Within my ken leapt a deer,
Go, get me the prey:
I pray thee, Lord of Ayodhya, dear!

Its horns jingle with a jacket of jewels, Bedy glittering with gold, Like new bloom of Mahua flowers!

Its complexion captivated my longing eyes Like rainbow flashes its tail in leaping flights. Many a time it made a sortie at our door; Its golden footprints seem stamped here and there. It has rubbed its horn on the plantain pillar.

What a golden appearance! Hunt it out, Laxman and you, my Lord dear!

The fleet-footed creature stretches back its neck a little Its eyes tinged with some fascination that tickles The golden deer has endeared itself to me greatly As I spotted it in the blades of hav Mad I became as it leapt away

How many remarkable traits of the entelope Need I count and re-count Is it impossible to trap the golden streak? Is it not for my sake That you broke into two the bow of Shiva? Buck up; start; I tie the arrow bag on your back

Royal wealth confined in the coffer of Ayodhya May be rummaging the woodlands in quest of your feel, O Arya, fetch it to the cottage: Till then your brother would guard the hermitage,

If you lay hand on it alive Jewels decking its person would serve as torches. Highlighting our sylvan wilds It will go with us when to Ayodhya we repair.

As we reach the City, My mothers-in-law and sisters-in-law Would notice our guest trailing behind. Kaikayi and Bharat would envy our find! Till then I would preserve the treasure trove. Why hesitate to rush out, agile wielder of bow!

As soon as you hit the fleeting target Laxman would peel off its hide straight.

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URN.

Seated on that deer-skin, O Lord! You would outshine the glory of Indra. Look out far away there . It is going up a hill with provocative flair.

(30) Seeta

Mendicant! loiter not a little at my door I am lightning personified Out of my cloud-blue prince Get not your hands scorched, beware!

Dead drunk with frenzy of passion Futile for you to stagger intoxicated in the cottage yard, Impossible for you to touch the fringe of Seeta's finger-nail Even in a dream.

I am not alone Fortified I am by supernatural angels of the glory of Rama, Operating invisibly They would push you bodily into hell without qualm.

Why laugh in a jackal-strain? Why stare hard and eyes sprain? Nothing but Rama you would detect in my eyes plain.

Do you long for the love of Seeta? Easier to extract good out of poison virulent. O wretched wreck, Why struggle to snatch the sun and moon?

Spotting me in a desolute woodland You are bent upon air-lifting me by your mighty hand. O Fool! why carry conflagration of flames In your garment frail?

You regard your eyes as a whetstone, And sharpen your sword thereon: O eyeless one, this would lead you to blindness and fatal end!

You are a small fry:
Why with towering Rama vie?
Can a streamlet override the surging Ocean?
You are like deadly poison;
Rama is heavenly nectar incarnate.

My Lord is an eagle;
You are a crooked crow.
The sky-blue prince is like godly Indra.
Why nurse in your mortal mind
Desire to possess the Indrani?

You are making a show of your power To a helpless female Beware, if you raise your powerless arm, You would be the unfailing target Of thunderbolt-like darts of Rama!

Why are you advancing on and on?
Oh Sinner, see how your feet falter!
Your brain lacks discretion of your hesitant legs.

Help, help, O Lord Raghunath! Elephant trunk is uprooting A lotus bud. Hearken to my Swan Song, Wherever you be, so long.

(To be Continue

CULTIVATE cheerfulness if only for personal profit, you will do every duty better. It will be your consoler on soft tude, your passport and recommendation in society. You will be more sought after, more trusted and esteemed for your steady cheerfulness. The bad and vicious may be boisterously gay and yulgarly humorous, but seldom never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind, and a pure, good hearl. CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Adi Sankara, 12 centuries ago laid down as an alltime truism that it is possible "for people with differing equipment, with separate heredities, aptitudes and separate life histories to follow their own bent of mind, their own philosophy and at the same time to aspire beyond that individual philosophy into the supreme revelation in which the individual soul merges into the infinite and is not differentiated from it by interposed obstruction."

Tolerance and infinite comprehension, according to Sankara, form the ultimate unity of the universe. This has great relevance today, as intolerance has become the bane

of Indian intellectualism.

Adi Sankara and His Relevance to Modern Times

DR. NANDITHA KRISHNA

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IN today's India of miracle workers and instant godmen, and the Indian preoccupation with godmen who predict promotions in careers and promise material gains, it often appears that the greatness of Hindu philosophy is better understood abroad than in the country of its origin. It is therefore relevant to recapitulate the life of Adi Sankara, one of the greatest of philosophers and dialecticians the world has ever seen. though several miracles have been attributed to his life, the greatest miracle of all, as mentioned by Dr. C. P. Ramaswami Aiyar (in his Biographical

Vistas) was that in the short span of 32 years in which he lived "he compressed the labours of many epochs of intellectual and spiritual illumination." Single-handedly, he revived Hinduism, which had practically been wiped out of the land of its birth.

Sankara was born in a Namboodri family at Kaladi in Kerala, in the 7th or 8th century A.D. (a Cambodian inscription of 878 A.D. mentions his disciple, Shivasoma). He left home as a boy and became the disciple of Guru Govinda Bhagavatpada. By the time he died at the young age of 32, this extra-

ordinary genius had visited the length and breadth of the country, from Rameshwaram in the south to Kailasa, Badri Kashmir in the north, Puri in the east to Dwarka in the west, propounded his doctrine of Advaita, written commentaries on Gita, Upanishads and Brahma Sutras, and composed verses which are unparalleled for their depth of emotion and beauty of language.

great religious reformer, Sankara combined in himself the austerity of Upanishadic phliosophy as well as the spiritual fervour of Hindu theism. and gave a united and balanced way of life and a system which is unparalleled in the brilliance and clarity of its logic. He was able to expound the scintillating philosophy of Advaita Vedanta as well as to render soul-tearing outpourings of faith through his poems.

The gist of Adi Sankara's philosophy of Advaita or nondualism is contained in the verse -

श्लोकार्धेन प्रवक्ष्यामि।

यद्क्तं प्रन्थकोटिभि:।

बह्य सत्यं जगन्मिथ्या

जीवो ब्रह्मैव नापर: ॥

(Let me narrate in half a verse that which myriads of books have propounded: The Brahman alone is real; the world is

illusion; and the individual so is not different from the Brit man.)

The Ultimate Reality, he say is alone true, impersonal, N guna or without qualities, above all wants and needs, and change This unchanging Brahm appears as the objective work conditioned by time and space through Maya or the power illusion, Jnana or knowled alone removes this illusion a then Jiva or the individual sa realises the Brahman. is in reality identical with t They are not F Brahman. (Advaita) but one and the same

by L attacked Although critics as being a Crypto-Ba dhist or Prachchanna Baudi he refuted the Buddhist teach that the world was totally The objective world de exist for the ordinary mind, serted Sankara. Only it is the Ultimate Reality. three paths to attain the mate, the Jnana Marga (F the Kar knowledge), Marga (path of action) and Bhakti Marga (path of conside tion), the first he superior to the others Toler were ancillary to it. comprehens and infinite according to him form the mate unity of the universe.

This has great relevance lo CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

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Even religious heads are oftenmore anxious to prove that another religious head has no right to his status or standing than- to propagate their own religious beliefs.

Our caste-ridden society should also be told that 12 centuries ago, Sankara stated that a man's birth does not affect the ultimate test of his existence and knowledge. An incident is narrated when Lord Shiva came in the form of a chandala (or untouchable) to test whether Sankara understood his own teaching that the self is the Sole Reality. "He who has this firm conviction and is ever established in the eternal, pure, blissful Absolute, let him be a low-born Chandala or a twice-born Brahmin. I declare that verily he is my guru," said Sankara.

चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ।

Sankara also believed that knowledge is not a male monopoly. When he held a philosophical debate with Mandanamisra, he invited his opponent's wife, Sarasavani, to be the judge, as he accepted the superiority of her wisdom and learning. Male chauvinism had no place in Sankara's way of thinking.

Besides establishing the philosophic doctrine of Advaita, for the devout and those attracted to Bhakti, Sankara laid down

the sixfold form of popular worship, thereby earning name of "Shanmata-sthapana-Acharya." The six bhakti-darshanas or devotional forms of worship he propounded were: Shaiva (worship of Shiva), Vaishnava (worship of Vishnu), Shaakta (worship of Shakti), Saura (worship of Surya), Ganapatya (worship of Ganapati), and Kaumara (worship of Kartikeya or Subrahmanya). However there is no opposition among the six forms since their common goal is the attainment of knowledge. Through Bhakti and worship one can also attain knowledge. Vedanta is not at variance with Bhakti, both these being only separate paths to the same goal, he said,

In the course of his travels, Adi Sankara established five Mathas (or Mutts) for the propagation of the Advaita doctrine—at Badri in the north, Dwarka in the west, Puri in the east and Sringeri and Kanchipuram in the south. These exist to this day. Each Matha was placed under an Acharya who is given the title of Sankaracharya during his tenure.

At the foot of the Kailasa mountains, where Shankara-charya composed the exotic Saundaryalahari, he is supposed to have been blessed with the vision of Lord Shiva who is also said to have given him five



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Sphatika (crystal) Lingas. He installed the Varalinga in the temple of Pashupatinath at Nepal and at Kedarnath he installed the Muktilinga. The Bhoga Linga was consecreted at Sringeri, the Moksha Linga at the Nataraja temple at Chidambaram, and the Yoga Linga at Kanchipuram.

In spite of modern technological progress we find travelling today so difficult. Yet Sankara's travels to propagate Advaita were by foot to the four corners of India and are indeed themselves miracles, as are his achievements.

As a poet and devotee, he gave new dimensions to his exquisitely beautiful and devotional literature, for hs never forgot the needs of the untutored devout heart and established new systems of worship for their care.

As a religious reformer working in a period of spiritual crisis as exists today, he taught that Vijnana (Intuition), Vichara (Enquiry) and Anubhava (Experience)—each had its own place in Hindu religion, and he cleaned the Augean stables of traditionalism by insisting acquiring knowledge by personal investigation and one's own experience alone. Even the Vedas only reveal; they do not command, he said. His emphasis on each man's experience being his own mentor offers great scope

for today's individual thinker to be guided by his own spiritual experience rather than that which is laid down by others.

As a mystic, he penerated the mysteries of the soul with clarity of vision which is unparalleled. With the clear logic of his brilliant mind, this great philosopher established the monistic system of philosophy, Advaita, which bears his name. The validity of his theories on the relativity of knowledge, his theories on the physical and psychic Universe, his views on the importance of Sabda Brahma eternal vibrations from which the Universe has evolved), have greatly attracted modern scientists and thinkers of the East and the West as legitimate explanations of the Universe.

As a lesson for today's sectarian world, we may conclude with Dr. Ramaswami Aivar's words that Adi Sankara, 12 centuries ago laid down as an all-time truism that it is possible "for people with differing equipments, with separate heredities. aptitudes and separate life histories to follow their own bent of mind, their own philosophy and at the same time to aspire beyond that individual philosophy into that supreme revelation in which the individual soul merges into the infinite and is not differentiated from it by interposed obstruction.



Streamlining Our Religion-12

R. B. LAL

The Law and Its Maker

ANOTHER noteworthy characteristic of Prakriti is that it is always in a state of flux or change and the direction of spontaneous changes is always downhill, towards more and more disorder, towards disharmony, discord, evil. darkness and inertia.

JOUR

It means that the universe has a built-in tendency to disorganisation, decay and disintegration. In the words of Bertrand Russell, "things left to themselves tend to get into a muddle and do not tidy themselves up again." According to biologist J.A.V. Butler, "The direction in which spontaneous processes occur is always downhill; energy always becomes more dissipated; materials always pass from more oganised states to more mixed-up

Many examples of the operation of this law may be seen in daily life. Much skill and effort are needed to grow wheat or cauliflowers, but weeds, thorns and thistles just spring up as if from nowhere. Mind wandering is the natural condition, concentration requires will power. Going up is toilsome; going down, automatic. Any organism, if it is to be kept in a state of fitness, regularly needs at least two things: assimilation of fresh food and elimination of waste products.

Religion too is subject to this law. With the passage of time the spurious or worn-out coins of religion drive out the genuine ones from circulation; the minor injunctions supersede the major ones; even excellent principles harden into rigid and lifeless dog-

mas; and religion becomes more and more restricted in its scope and utility. This is how faith or belief overrides reason and action, worship and morality, individual salvation and collective good; and a religion whose highest tenet is to see and worship the Lord abiding in all creatures becomes haunted by castelism and untouchability.

Millikan, Nobel Prize winner in Physics, wrote in his Autobiography, "In the course of its long evolution religion had all kinds of extraneous ideas associated with it or grafted upon it, some good, very bad. It has meant and still means in some minds crude superstition, all kinds of man-made theologies, bigotry, intolerance, wars and inquisitions. None of these things are essence of religion. It is necessary to get rid of all these excrescences and to get down to the essential things."

Similarly Arnold Toynbee said, "In the life of all the higher religions the task of winnowing is a perennial one, because their historic harvest is not pure grain."

With remarkable insight the Gita draws attention to the ravages of time in the field of religion and suggests remedies. Now and then the entire structure of religion suffers grievously at the hands of the wicked; and whenever this happens, the

Lord comes forth as an Ale "for the protection of the for the destruction of evil and firmly establishing rights ness." (IV/7). Similarly, F the passage of time prec teachings of religion are so times forgotten; Sri Krishna an example: "By the greater of time this Yoga decayed the world." (IV/3) Obvious religion can be kept wholes: and unspoilt only if its prece and practices are reviewed to time to time in the light of a experience and present ke ledge."

Every individual, too, is s. ject to this law of nature. can attain any kind of excelle only by exerting himself. " should lift oneself up", says! Gita, "by one's own efforts! should not degrade (VI/5). Only by further ? continued effort can he retain purity, excellence or perfect and this is true even if one Yogi, a devotee, a man of ku This is ledge or of action. the Gita requires acts of sacrigift and austerity to be perform at all events, for they are ! the fiers of (even) (XVIII/5) No person, how great, can afford to rest of soon as et laurels; for as drift and degenerate ceases, set in.

Everywhere watchfulness needed to save religion from

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lapsing into irreligion or even barbarism. Religious leaders, instead of acting like drain inspectors for other religions, should function as the legendary swan, leaving the water and picking out the milk not only from other religions but even from their own.

Lessons of Prakriti

The doctrine of Prakriti, like any scientific theory, serves a double purpose. It accounts for things as they actually occur in the world and it is a useful guide to future action. It explains why in vast areas of the universe only the reign of law is seen and not the hand of the Ruler. Further, by pinpointing the exact cause of an event it enables us to bring about or prevent that event according to our choice. The world of Prakriti in which we live requires accurate knowledge of means and ends of human wants and the best ways of satisfying them; reason instead of blind faith; observation, study and reflection rather than mere revelation.

Above all, Prakriti demands that desirable results in the world be obtained by appropriate and well-tried natural means and not by supernatural or unnatural methods which may at times succeed but very often fail.

This is one of the precious lessons of the doctrine of Prakriti

and Maharshi Vyasa has laid great stress on it through a remarkable anecdote in the Mahabharata. Yavakrida, son of Bharadwaja, undertook hard penance to gain the grace of Indra. When Indra appeared, Yavakrida told him: "I wish to be more learned in the Vedas than anyone has ever been before. It takes a long time and involves much hardship to learn the Vedas from a teacher. I am practising austerities to acquire this knowledge directly. Indra smiled and said, "You are on the wrong path. Return seek a proper preceptor and learn the Vedas from him. Austerity is not the way to learning; the path is study and alone." But Yavakrida would not give up. Indra again manifested himself and warned him: "You have taken the wrong path to knowledge. You can acquire- knowledge only by study." Yavakrida did not heed even this warning but continued his penance. Finally, Indra, out of compassion, granted him this boon: "Go and study the Vedas; you will become learned."

Yavakrida studied the Vedas and became learned. He grew vain with the thought that he had acquired the knowledge of the Vedas through the boon of Indra and not through human tutelage. His father Bharadwaja did not like it at all and warned him:

"The gods grant boons to foolish people who persistently practise penance, as intoxicants are sold to fools for money. They lead to loss of self-control and this leads to the warping of the mind and utter destruction. Be not ruined by vanity. Cultivate self-restraint. Do not transgress the limits of good conduct." In spite of this warning Yavakrida took to bad ways and eventually met with an ignominious death on account of his felony. (Mahabharata: Rajagopalachari).

It is clear that neither penance nor the visions or boon granted by Indra could make Yavakrida wise or virtuous.

The Ramayana too has narrated an incident which brings out the need for adopting natural means to accomplish things in the world of nature. The army of monkeys and bears is at the seashore and the problem is how to cross the sea to Lanka. the advice of Vibhishana, Sri Rama prayed to the Ocean-god for three days. As there was no response, Sri Rama, following the suggestion of Lakshmana, took up his bow to dry up the sea with a missile of fire. Thereupon the god of the sea appeared and explained: "Dear Ramachandra! Earth, air, ether, water and fire—these five elements must follow the eternal laws of their nature. Tempted by pleasure or reward or frightened of

punishment, can I ever swerve from my nature? Can water harden and become stone? Or can I reduce my depths into a a shallow pond for your easy crossing?"

Commenting on this episode, Rajagopalachari writes in his Ramayana: "Valmiki puts into the mouth of the Ocean a fundamental of our religious philesophy. He explains the primordial relationship between God and Nature. God's law operates in and through Nature. laws of nature were created so that the universe may proceed by itself. So too is the Law of Karma. The five elements, all objects without life as well as all living creatures must follow their ? own permanent laws. According to the Hindu Shastras, Nature herself, the sequence and chain of cause and effect, the properties of matter, and the Law of Karma, are all ordained permanently by God. Nature itself is a witness He is not to God; proved by a suspension of the laws of nature."

Conclusion

The revolutionary doctrine of Prakriti has highlighted the importance of worldly knowledge and activities. Prayer and worship provide much needed nowrishment to man's soul, as water and sweets do to his body. But transport, food, clothing and

other necessities of life must be obtained by natural means and not by prayer, meditation or supernatural means. Further. there are different techniques for obtaining different things and by cultivating devotion one does not automatically become scientist, a farmer or even a man of wisdom. For acquiring know-'ledge, wisdom, virtue, skill of any kind or even the common necessities of life, the appropriate natural, common sense methods should be adopted, instead of relying solely or largely on prayer and meditation.

The Gita has laid the greatest stress on the proper understanding of the doctrine of Prakriti. In two remarkable verses it says: "He really sees who sees all actions being done in all respects only by Prakriti and the Self as the non-doer. He who thus knows Purusha and Prakriti with its qualities, though engaged in all kinds of works, is not born again." (XIII/29, 23).

Atheists deny Purusha; theists deny Prakriti and religious leaders, even in India, have not taken due notice of the division between Purusha and Prakriti, and this is one of the major causes of the decline of religion and the spiritual backwardness of mankind.

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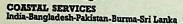
For centuries we have hoped to make men good, wise and perfect by supernatural means and by appealing to God through prayer and meditation, faith and devotion, but without success. Let us now vary the strategy and concentrate on natural means to make better men and a better society. We are surrounded by Prakriti on all sides and our way to God invariably lies through the world of matter. Let us recognise both Purusha and Prakriti and give them each what is rightly their due.

(To be continued)

be simple is to be great.

Nothing is more simple than greatness. Indeed, to —Emerson.





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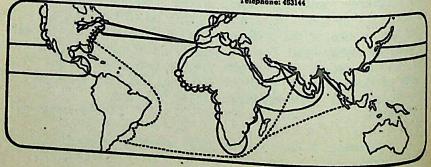
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Relaxation helps us build not only sound mental health. it helps us in all three planes of our triumvirate being. Relaxation truly is the Maha Mantra for Parama Swasthva.

Importance of

RELAXATION

for Mental Health

DR. M. M. BHAMGARA

THE American Medical Association has found it difficult to define Mental Health, but has described it as the sum total of several qualities and capabilities, as here below:

1. Emotional stability,

2. Maturity of character.

3. Ability to overcome the paralysing stresses of life.

Ability to judge reality

accurately.

5. Ability to foresee and farsee; to evaluate things

with farsight.

Ability to love; ability to sustain affectionate relationship with people around.

7. Ability to work cheerfully

and productively.

Ability to gratify hunger, thirst and sex urges in such a way as not to hurt other people or oneself.

Having an effective con-

science.

To the above, a few more de-

siderata are added from the viewpoint of Yoga and Indian Philosophy. These are:

Ability to let go; to for-

give and forget.

2. Ability to switch off the mind (as in Meditation or Dhyana), or at least slow it down (as in Dharana).

- 3. (As a corollary of (4) above, Ability to judge reality accurately) Ability to see things in proper perspective, neither under-estimate to nor overestimate things people-including one-self -no super-ego; no selfpity.
- 4. (As a corollary, of 1 above, viz., emotional stability) Optimism. No dolefulness. Also no hypochondira.
- (As a corollary of 9 above 5. 'effective consciviz., ence', which means the

ability to heed the still small voice within oneself) No guilt complex, however.

 Ability to live in the present, in the here and now, neither in the past nor in

the future.

No inveterate obsessions 7. and phobias. Having sex or food on the mind most of the time is unhealthy. Compulsive eating, smoking, drinking or being slave to any other obnoxious habit is not only escapist, it can also be suicidal...Being a compulsive worker (being workaholic) is also bad for physical and mental health. Baseless fears also disqualify one from being considered mentally healthy.

It would seem then, that just as none of us is 100 per cent healthy physically, so also none of us is 100 per cent healthy mentally. The word 'Health' etymologically is a beautiful word. 'To Heal' means to make whole, total, integrated. But the Sanskrit and the Hindi word derived therefrom have a better idiom even as compared to the English term. Health 15 mere 'Aarogya' or absence of disease, it is 'Swasthya' or being steady in oneself, 'Sthita' in 'Swa.' By this definition, perhaps only a self-realised sage or rishi could be considered Swastha. (However in common parlance "Swastha" also means having good health, being comfortable, relaxed and so on.)

Here I would like to emphasise the aspect of equanimitykeeping our cool-which is perhaps the most vital factor in mental health. This sound equanimity is possible only by habitual relaxation. One has to learn to work in a relaxed way. eat in a relaxed way, do everything with a mental coolness and physical ease. Relaxation is defined as reduction to minimum of Mental and Muscular Energy, conducive with life. Whosoever coined the word 'relaxation' must have been a genius-nay, a seer. The 'Re' in relaxation is to urge us to practise 'laxation' or loosening or unwinding, again and Thus practised, it beagain. comes a tranquilliser, better than Calmpose or Equanil, and with out the drugs' addictive side effects.

Many people practise Shavaasana or relaxation posture of Yoga at the end of their Asanas programme. Cardiologists vise this Asana to their patients as it definitely helps to lower the cardio-respiratory rate, and elepressure. But vated blood Shavasana or any other relaxi tion technique is not to be used cigarette or 1 a sauna, a drink, to escape from tensions It is to be made a continual way of life. Many persons do not succeed in relaxing themselves during Shavasana, because their perpetually active machine of the mind refuses to slow down, let alone, stop! Only they truly and easily succeed in Shavasana-ing themselves, who are aware of relaxation during the waking hours. And of course, they are also the ones who need to practise Shavasana the least.

Shavasana: The Art of Creating Space in Sinews

Sant Vinobaji has said that of the five elements of which the human body is made, akash or space is the most important. He suggests that we should imbibe or ingest five parts of aakash, four of vaayu, three of prakash, two of water, and only one of prithvi. Shavasana is the भारी-रिक आकाभ-सेवन. It is done lying flat on back on a firm surface. For habitual relaxation, however, one does not lie down flat on back every now and then,

throughout the day. Instead, what one does is, practise relaxation wherever one is, and in all bodily positions: standing-even moving! The aim is to achieve maximum possible quietude of the human organism, simultaneously with मानसिक भाव of letting go or release. In 'release' is 'real base'. And when we let go, we 'Let God'. God takes over when and where we leave off. Ego is in the way of Divinity. So the art if letting go is the art of relaxation. have to loosen our grip, physically, mentally and emotionally. How very often do we hold on to people, to events, to insults and injuries—and thereby needlessly suffer! We have to relax our hold. Good memory for bad episodes of life comes in the way of sound mental health.

Relaxation is the first and also the last step to meditation. For whatever ails modern man, Meditation is of far greater Im-



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The present article is a paper he presented at the Session of Mental Sciences, during the two-day Seminar on Ancient Insights and Modern Discoveries, arranged by the Bharatiya Vidya Bhavan in New Delhi on May 9 and 10.

portance than medication. But meditation does not come easy all. We know of people who practise meditation regularly,-some even twice daily without fail-and yet there is no change in their 'Swabhava' or in their outlook on life even after years of such practice. After all, power of meditation is tremendous. Dr. Norman Vincent Peale has extolled virtues of 'Power of Positive Thinking'. But we of India are more than convinced that the Power of 'Choiceless Awareness' (निविचार) is much greater than the power of positive thinking (which may better be translated as सम विचार rather than विधायक विचार. Obviously, some people are not truly meditating when they think they are meditating. True meditation is 'Sahaj' or spontaneous. But till it becomes easy and habitual, one has to go on practising relaxation—physical and mental. Only with the permeation of throughout one's berelaxation ing, meditation is facilitated.

Meditation initially makes one subjective, as it encourages introspection. But soon one grows to be objective and extraspective. Usually ultimately what one develops is proper perspective, both subjectively and objectively.

Most of the criteria for mental health are fulfilled by practice of habitual relaxation. Ability to love, ability to switch off the

mind, ability to judge reality accurately, emotional stability, ability to live in the present, ability to avoid sham or hypocrisy in life, ability to denude oneself mentally—all are possible only by relaxation bordering on meditation: what the Zen call Satori, what others call 'The Experience'—more appropriately 'The INperience'.

By relaxing the body as in the first stage of Shavasana one can relax the mind. Just as there is psychosomatic effect, so there is Somato-Psychic effect Bodily relaxation induces a mentally relaxed state. Often there is tension in neck or jaw muscles, or in shoulders or chest. One has to practise seeing this tension with mind's eye, in the various organs, and gently suggest to the tissues that they go loose, limp or lax. The teeth have to be unclenched, and jaws untensed. Breathing has to be diaphragmatic. abdomenal or Seat of emotions has been said Solar Plexus—the be the 'Hara' as per Lao-tze. menal breathing assuages jitters, and cools down hot temper.

There is a well-known prayer: "May God grant me the serenity to accept things which cannot be changed, courage to change what can be changed, and wisdom to know the difference." It may seem strange, but it is true, that all three qualities mentioned

herein—sereniety, courage and wisdom—are the hall-marks of a mentally healthy person; and these three interdependent qualities also have their genesis in relaxation:

Our true self is never disturbed or ruffled. It is always serene as the bottom of the ocean is tranquil though storms may be raging on the surface. This inner true self can be reached by practice of relaxation. By learning to enter the quiet room within, we build the foundation for the edifice of sound mental health. Then we truly become 'untouchable' instead of being 'touchy.' We become truly Harijans—not in the sense Gandhiji

used the term, but as per its literal meaning, i.e., God's men. In final analysis, after all, nothing matters and nobody matters. Like Mansur, the Sufi poet, then one feels like telling even the Almighty:

सालेह भी तेरा; जीस्त भी तेरा काबा भी तेरा; ककुनिस्त भी तेरा राजर गुहमार, जीमर भील हेतुं दोज्ख भी तेरा, और बरीस्त भी तेरा

Relaxation helps us build not only sound mental health, it helps us in all three planes of our triumvirate being. Relaxation truly is the Maha Mantra for Parama Swasthya.



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Transition

K. G. MALLYA

TO Rajaiah, the new officer who had recently joined the office, the words of firing from the boss was virtually a bolt from the blue, and he was totally the pet of his teachers, and later at the college and university was he not the pet of his professors? How all of a sudden could he become a hopeless case or misfit, seriously thought he.

upset. For a while he thought that the whole world was moving upside down and everybody was against him.

At his home in Madras during his childhood days was he not

It was eight at night when Rajaiah left the office and reached the main road still brooding

over the same matter.

He stood on the foot-path looking blank at the vehicle's speeding along the road under the bright street lights. He tried to forget the words of his boss but again and again they came back springing: "Mr. Rajaiah. you are an officer. You must know how to extract work from your subordinates. But know, first of all you must set an example by carefulness and dedication to duties. You must also know how to get along with people.....

Rajaiah's mind went on brood-

ing:

"Is this all that I got in return

for my sincerity?

"If those wretched clerks keep the work pending or commit mistakes why should I be tortured and harassed?

"Am I not an M.A., and should there not be some respect at least for my qualifications?

"Am I really not useful and

am a misfit?...

He went on putting question after question to himself without being successful in getting back a reply.

In the road the line of vehicles stopped for a while. Some breakdown somewhere and there was a traffic jam.

"Is there no solution for this?" One part of Rajaiah's mind

"There is!" The other part of his mind replied faintly.

"Come on! Tell me!"

"Yes! You are barely 23. A qualified person. In this office you get a salary of Rs. 750/-: Quit this job! Elsewhere, who knows, you may get even Rs. 1,500/-. The world is wide. Take courage!"

The vehicles on the road start-

ed moving.

Rajaiah's thoughts continued: "Yes! I'll not only quit this job but also my brother's home 1 reside. My elder brother—is he not always complaining that I am short-tempered and not knowing how to behave well? Let me not reveal where I will go. For the first few days they may search for me and then they will abandon the efforts. I shall go to a remote place and only after settling down comfortably, write letters to all. But even at that time let me not give my address. One day I will become a big man and then only I will meet everybody and take them by surprise!"

This thought brought some relief to his agitated mind. He walked along the footpath and after walking for some time a signboard, "Cafe Mayura" came to his sight.

A casual look at the board brought him hunger that overtook all his thoughts and mechanically he found himself entering the hotel.

He ate. The waiter gave the bill. From his pocket he took his purse. A ten paise coin and a two-rupee note was the only money left. "I will earn thousands!" he thought and paid off the bill whereon he got back from the cashier a rupee note.

Thirst and hunger gone, Rajaiah felt refreshed. For the first time in life he felt relieved and his mind was at peace.

"Where to go now?" He asked himself. Not far away was the railway station. He went to the ticket window and proffered the rupee note.

"Where?" The clerk asked

with a frown.

For a moment Rajaiah hesitated. His tongue got dried.

"Which place do you want to go?" In a louder tone the clerk questioned impatiently.

"The local trains are going up to Virar!" That was what Rajaiah had learnt soon after he had arrived in Bombay.

"Virar!" He said.

"But, for Virar the fare is one forty!"

"Then give me Borivli!"

The booking clerk frowned again, punched the ticket and pushed it carelessly through the window with four ten-paise coins in return.

"Thank you!" Rajaiah meekly said and collected the ticket and the change.

A train came up and he got in. It was night and so there was no crowd. He sat on a corner seat near the window looking into the darkness outside. The train sped away. It was a slow train stopping at every station on the way. Passengen got in and got down but Rajaiah remained unperturbed.

"Borivli!" Somebody shouted before the train reached Borvis station. Rajaiah stood up, went up to the door, thought something, came back and sat on the same seat.

The train stopped there for a while and sped again. As the train moved further and further stopping at some more stations the carriage became almost empty except for two drunkards engaged in an endless conversation using all the words of abuse and filth available on the earth.

Rajaiah went to the door as the train slowed down. Within a few minutes it stopped at a station. He mechanically goldown and within next few minutes the train rattled away.

He stood on the platform and looked around. It was a small obscure station and not even a dozen passengers had alighted there. Five tube lights fitted high on the long platform roof not burning continuously, were looking as though playing hide and seek—burning and stopping. Two fans hanging down the roof were still whirring noisily. A small canteen on the middle of the platform was already closed

and the clock with a dim light within was indicating 12.35.

"Where to go now?" Rajaiah questioned himself. The bench kept for the waiting passengers came to his sight. "Instead of venturing to go to an unknown place at midnight let me take rest here!" thought he and sat on the bench. But before long he sank into sleep.

It was at dawn that he was awakened from his slumber by the sweeper of the station. riedly he got up, rubbed his eyes and after a while asked the sweeper where he could wash. The sweeper pointed to the bath

100m closeby.

The morning sun was peeping through the tress and the canteen on the platform had already commenced its business. Like magnet drawing iron towards it, the canteen drew the attention of Rajaiah. Slowly he walked and stood before the waiter in the canteen.

"What do you want?" The

waiter enquired.

Rajaiah hesitated for a while. "Yes?" The waiter question-

ingly looked at him.

"I have barely 50 Please give in exchange whatever you can!" Rajaiah's choked. throat

The waiter did not reply. He took a few loaves of bread and a cup of tea and kept it on the counter before Rajaiahr. He paid 50 paise, dipped the loaves of bread into the cup one by one and ate.

A train came up. A few passengers got down and a few got in. The train departed. Rajaiah it meant nothing.

Breakfast over, Rajaiah thought of discovering the near-

by village.

It was morning and the sun was yet to cross over the trees. He took the narrow village path starting from the station. both sides were grey farms.

The sky was blue and here and there were sailing white clouds. The birds were chirping merrily and at a distance could be seen

a line of huts.

He walked and walked but the winding path seemed endless. As the sun was going up and up in the sky it was getting warmer and warmer.

Rajaiah thought of resting for a while. A banyan tree with . cool shade beneath came to his sight. He ran to it and sat on a The cool breeze was so soothing that he fell asleep.

It was midday when he was awakened by two villagers who were still standing and looking at

him eagerly.

Hurriedly Rajaiah stood up,

rubbing his eyes.

"Who are you?" They enquired, "This is not a good and safe place to take rest!"

"Well!" Rajaiah softly said, "Anyway I do not have thing!" He took his empty purse and showed: "I don't have even a single paisa!"

The villagers looked at each

other silently.

Rajaiah asked, "Can I get a job here?"

"Job?" They were surprised.

"Yes! Any job! I am prepared

to do any 'work!"

"Any job? Strange! This is a village. From here, do we go to Bombay seeking jobs. But you have come here in search of a job. Perhaps you are misguided!"

"Oh! No! I have not been misguided. I have come here of my own. I was fed up with the life in Bombay. Mechanical and showy. Money is not the only aim of my life! I want human values!"

"But friend, there is nothing in this village. Not even a school!"

Suddenly the breeze brought to their ears the chime of bells ringing in a distant place. The villagers clasped their hands reverentially and closed their eyes. for a while.

"What are those bells?"

Rajaiah eagerly asked.

"There is a small shrine in the village dedicated to Shiva!" They replied.

"So there is a temple here!"

Rajaiah's eyes twinkled.

"Yes! Some twenty years back a Madrasi came here and started a temple!"

"Madrasi?" Rajaiah was eager to know more: "I too hail from

Madras. I would like to see the temple!"

"Then take this path!" They

showed the way.

When Rajaiah reached the temple the priest had finished the pooja and was about to close the doors. Seeing Rajaiah coming up he took him to be a devotee and waited for a while.

Rajaiah came closer, to the priest and touched his feet.

The priest in his sixties silently surveyed Rajaiah questioningly.

"You have to protect me!" Rajaiah's eyes glistened with tears.

Looking alarmed the priest pointing to the Sivalingam inside the dark shrine looking dim in the faint rays of oil lamps said, "You have to seek His protection and not mine!"

protection seek His "I'll through you. I need a job! I hail from Madras!"

"Job?" The priest had never expected it: "What job can you do in a temple?"

"Any job! I want respect and

not money!"

"Are you a Brahmin?"

"Yes!"

sacred have a you "Do thread?"

"Yes!" He showed.

purusha you know "Do sukta?"

"Yes!"

"Sree sukta?"

"Yes!"

"Fine! I am also getting old.

In fact I need a successor who could look after this temple and Shiva. Probably you have been prompted by Shiva only to go over here. But you know you must not regard this as a job as I can't guarantee you any salary. Villagers come and drop some coins in offering and that varies from day to day. Anyway you will get abundant respect here!"

"Thank you, sir!" Rajaiah was grateful: "I do not have any dress except the one I am wearing. I need dress. I am not interested in salary but I need

food twice a day "

"That you don't worry!" priest consoled: "Come along with me. We will go home now. I have enough loin cloth. Villagers bring fruits to be offered to the deity. You can retain one from each bunch. At the end of the day you will have plenty of them. Well, I hope you will enjoy the job. But you know" He looked fixedly at Rajaiah's hair.

"Tell me, sir! I am prepared to do anything you advise!"

"You know you may have to have a clean shave of your head leaving a small tuft of hair. Anyway after a fortnight we can think of that!"

Rajaiah thoughtfully nodded his head.

The next morning:

Rajaiah took bath in the tank and wore loin cloth. With handful of ash, after many days, he

wore marks on forehead and hands. Chanting 'suktas' he performed pooja to the astonishment of the priest who praised him profusely and said, "Son, you have the knack. I am happy. After a long time I want to take a holiday. With my wife I will be going to Bombay to meet a few of my relatives. I will be returning to-morrow after noon. Take care of the devotees and Shiva!"

Silently Rajaiah nodded his head in assent. The priest left.

A few villagers came.

Rajaiah distributed dam'.

"Where is punditji?" Everyone asked.

"Gone to Bombay!" "Who are you?"

"I am a distant relative of punditji!"

"Good!"

They prayed and dropped a

few coins in the plate. The sun hid behind the trees

in the west and dusk fell. Waving camphor Rajaiah lulled Shiva to sleep and closed the doors of the temple.

At punditji's home which was but a hut with thatched roof and mud walls, in the dim light of the kerosene lamp he counted the coins received as offering during the day: Two paise, three, five and one ten paise coin. Altogether 97 paise received during the whole day! Then there were seven bananas and three halves

of coconut. He ate the bananas and drank a lota of milk kept for him. Leaving the coins in the plate he opened the door, went out with a chair and sat in the open yard.

In the east could be seen the full moon already risen. From a distance could be heard the long whistle of the running train. The words of the priest came ringing in his ears: "You know you must not regard this as a job as I can't guarantee you any salary...Any way you will get abundant respect here!" if the collections were around one rupee a day what salary can the priets give? Then respect. What questions did the villagers ask?" he thought, pondered and at last laughed at himself.

From a distance could be heard the barking of dogs. He gazed at the moon fixedly for a long time and at midnight when the moon had crossed half the sky went inside.

The next day when the priest returned in the evening Rajaiah fell at his feet!

"Yes?" The priest enquired eagerly.

"Sorry sir! I may not be able to pull on here! I am going back!"

"Where?"

"To my people—to my work!"
"Bless me!"

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Without speaking a word the priest went in and came back with a packet of prasadam and a five rupee note. "God bless you! Take this!"

Rajaiah received them reverentially.

When he knocked at the doors of his brother's flat Rajaiah's elder brother opened the door. Silently he entered.

"Where were you, Rajaiah? We were all anxious!"

"Sorry brother, without telling anybody I had gone on a picnic. Here is the *prasadam* of a Shiva temple I visited!" As he proffered it, tears welled up in his eyes without his knowledge!

SCIENTISTS:

their faith in God

K. V. RAMA KRISHNA SASTRY

CREAT scientists of all ages and climes have had a profound sense of awe about the mystery behind the universe, and sensed the hands of a Supreme

Intelligence directing it.

Before the advent of Copernicus, the famous astronomer, the geo-centric theory that the planets revolve round the earth was prevalent. Copernicus was persecuted for proclaiming that the planets revolve round the Sun forming the basis of the helio-centric theory. If it is so, his opponents argued, then Venus must show phases like the moon. Copernicus with all humility remarked, "Yes. I do not know what to say at present. But God is great and good and will in time provide us with the means to overcome this objection."

True to his prophecy, nearly 68 years after his death, in 1611, Galileo invented the telescope which proved to be the most fascinating instrument in those

days showing not only the hills and dales on the moon and the clusters of stars in the Milky way but also the different phases of the Venus.

Johannes Kepler, another renowned astronomer, who enunciated the three well-known laws of planetary motion became lyrical on discovering that the quotient of the square of the major axis of the elliptical orbit and the cube of the period of revolution of the same planet around the sun is a constant for all planets, and in that moment of high emotion he stated that the world that God created stands before our minds as a kind of puzzle, for us to solve, in order that we may prove we are worthy of the mind given to us for that very purpose.

Jagadish Chandra Bose, the well-known Indian scientist and the inventor of the Magnetic Crescograph, which records the growth of a plant magnifying it much as 10 million times



Jagadish Chandra Bose.

had a very fertile brain which enabled him to bring out a very beautiful synthesis of the apparently divergent subjects such as Physics, Physiology and Botany. He established that metals, plants and animals exhibit the same phenomena of fatigue and depression under stress, they recover and sometimes show exaltation under the action of proper stimulants; they become irresponsive permanently which state we call death, when poisons are administered. While he was marshalling before the Royal Society these results he had obtained with regard to the similarity in the response of these three groups, the physiologists objected saying that he was transgressing his limits and encroaching into their domain. Bose with all humility remarked, "It is forgotten that He, who surrounded us with this ever-revolving mystery of creation, the ineffable wonder that lies hidden in the microcosm of the dust particle enclosing within the intricacies of its. atomic form the mystery of the cosmos has also implanted in us. the desire to question and understand." He meant thereby that God endowed him with capacities to trespass from Physics into Plant Physiology.

Thomas Alva Edison, who had to his credit nearly 1300 inventions, was a humanist and dedicated his full life to creating only such devices which could make man's life on this planet more comfortable because he believed that service to humanity is service to God. To do good was his religion and to workwork hard—was the philosophy of his life, in his own words. He believed that there is a central progressing core of life, that went on and on and that the individual life continues through



change which we call death.

When Ramanujan, the greatest mathematical wizard of our times, was asked how he could understands the subject of his pursuit in other languages, he used to reply that with the blessings of Lord Saranga Raja of Kumbakonam and Namagiri Tayaru he was able to interpret by just noting the notations and symbols used. The love he bore to learning and towards God was indescribable.

Let me conclude by quoting the bold and all-inclusive statement of Swami Vivekananda regarding Science and God: "The knowledge which is confined to time and space will meet and become one with that which is beyond them both, where the mind and senses cannot reach—the



Absolute, the Infinite, the One without a second.

"For it is God that worketh in you both to will and to do of His good pleasure."

In our next issue...

SLEEP: Two medical men discuss the enigma of sleep. Sagittaricus prescribes seven ways to beat insomnia, while Dr. Arivanandhan discusses why it is nice—and difficult—to get up in the morning.

WATER, THE LIFE SPRING: Did you know that you can safely walk over a lake of pure water, if you have one! P. C. Dave analyses the eccentric and interesting properties of water.

HOW TO GIVE YOURSELF A FACE-LIFT: At home, and without surgery! Dr. Edwin Flatto prescribes simple exercises to eliminate puffed eyes, wrinkles, double chins and other defects that difigure your face.

BASAVESWARA: The fascinating story of a Saint-cumfiery social reformer. An article by Sadashiv Wodeyar.

The Ever-Failing Monsoon Mate



ASOKE SEN

NOW that the monsoon is upon us, one thing that comes to mind at once is the ever-failing mate of man—the majestic umbrella that crowns both kings and commons and lends dignity to bigwigs and VIPs, and the pretty parasol is there to parade feminine fashion.

Indeed the umbrella plays a multiple role. Nevertheless Britons continue to leave 130,000 umbrellas every year on buses and trains. The umbrella is really the most forgettable thing in our travelling lives!

Symbol of Majesty

The earliest memory of the umbrella lies in the dim past. The sculptured remains of Egypt, Nineveh and Persepolis represent kings passing in procession under

The monsoon brings to the fore umbrellas of all shapes and stowed away almairahs or in all sorts of corners.

But, here the author takes you beyond the common run of umbrellas-for, there are umbrellas and umbrellas.

If time sits heavy on you on a rainy day, we heartily recommend this delightful piece of musing on the ubiquitous umbrella .- Fd.

the cover of an umbrella. Next perhaps to sceptre and crown the umbrella compels command and inspires royal reverence all over Asia.

Princes, The great Maratha Chhatrapati as they were called. owed their sway to the umbrella. The King of Burma, we know, styled himself as the monarch "who reigns over the greatest umbrella-wearing chiefs of the Eastern countries"!

Muslim Kings

"Whenever the Sultan of Delhi," says a Chronicler, "starts on the march to war, or on a long journey, you see carried over his head seven umbrellas, two of which are covered with jewels of inestimable value."

After the fall of Deogiri Fort, Alauddin Khilji sent Rama Rao as captive to Delhi, and as a royal favour, he honoured him with the title of Rai Rayan and permitted him to carry the white umbrella

European Traders

In the same Asiatic tradition the early European traders also took a fancy to the umbrella to mark their special power and privilege. There were a number of liveries who bore large umbrellas over their heads.

The rulers of East India Company restricted the use of the umbrella. Some privileged persons could alone use it, and that too with the consent of the Governor. Even the Bishops using the umbrella assumed a superior spiritual air. Bishop Wilson of Calcutta had a red umbrella held over the palanquin as soon as he entered a town.

Holy Umbrellas

In fact, the umbrella has a long and abiding holiness about it in all religions. Baldachins erected over ecclesiastical chairs, altars and portals, the canopies of thrones and pulpits possibly bear proof of the sanctity that is associated with the umbrella.

We are reminded, in this connexion, of the bamboo-made big umbrellas or canopies near the bathing ghats of Banaras. These shelter countless priests and their devoted clients and lend the place the charm and gaiety of a religious fair.

It is certain that the umbrella was regarded as a religious symbol by the Buddhists. At Sarnath the Statue of Gautam Buddha as Bodhisatva was originally protected by a large stone umbrella. The statue was made at Mathura in 81 A.D. during the reign of Kanishka.

Then there is the huge monolithic umbrella to shade the colossal standing statue from sun and shower. It is decorated with concentric circular band assuming the shape of the lotus flower.

It is quite likely that all the stupas containing relics of great Buddhist saints had emblems of the umbrella,

A large wooden umbrella may be seen in a Buddhist rock cave at Karla in western India. It is said to be 2,000-year old. We may also mention a large number of silver umbrellas in the Temple of the Sacred Tooth in Kandy, Ceylon.

Umbrellas on the Continent

The Greeks are credited with introducing the umbrella as a sunshade into Europe. Paintings on Greek vases suggest that it was in common use. The use of the umbrella disappeared in the middle ages, but it appeared in Italy in the latter part of the 16th century. It is said when Catherine de Medici became Queen of France, she brought her beautiful umbrella from Italy. Since then it has been used and manufactured in France.

Brollies were well-established in France in the early eighteenth century, when they were known as the 'Les Robinsons' because of Robinson Crusoe's umbrella of skins on his desert island. In 1769 a company obtained the exclusive privilege of hiring out parasols to pedestrians inconvenienced by the sun, as they crossed the pont Neuf. Customers could take a parasol from an office at one end of the bridge and return it to the office at the other end.

England

In the 17th century the umbrella came into use in England as a fashionable sunshade, and in the reign of Queen Anne it had become common in London as a screen from the rain, but for the

ladies only. But such a useful innovation would not have been possible without Jonas Hanway, the founder of the Magdalene Hospital. He was the first Englishman to carry an umbrella and court shame and disgrace. The 18th century merchant and philanthropist is commemorated by a tablet in the Westminster Abbey.

When Hanway first carried an umbrella in Bishopgate in 1750, he was pursued by a rabble shouting, 'Mincing Frenchman!' He was hit by the whips of passing coachmen, and his well-cut suit was soiled by mud flung by those who hated the innovation. However he reached his office safely, but like many pioneers he scarcely lived to see his idea adopted. He died in 1786 still using the same umbrella.

His successor Macdonald continued to use it, but it was not till the end of the eighteenth century that umbrella-carrying ceased to be thought eccentric in Britain. As late as 1800, there was only one umbrella in Cambridge kept at a shop and hired by the hour. Later fashionable coffee houses hired out umbrellas to their patrons during the rains.

In War and Diplomacy

During the Peninsular War British officers often went into battle with umbrellas up against the rain. But the Duke of Wellington did not favour soldiers fighting with umbrellas. He considered it not only ridi-

culous, but unmilitary.

We remember the much-maligned umbrella of Neville Chamberlain flying to Munich before the World War II. The umbrella was then a symbol of surrender to Nazism. Someone asked the famous museum of umbrella and parasol in Gignese near Stresa if they might have the notorious umbrella which was kept wrapped up and never opened in Chamberlain's private room at No. 10, Downing Street.

The reply dated November 1938 is framed as an exhibit in the museum. It expressed regret on behalf of the Prime Minister that "because of very many requests, he is unable to

do what you request!"

A few years later during the World War II, Field-Marshal Montgomery surprised an aide by asking him to buy an umbrella in Italy—and not to pay more

than 7s. 6d. for it.

"Why shouldn't I carry an umbrella?" said Monty. "I don't want to get wet. Alexander the Great used to carry an umbrella into battle, and I understand that Jap soldiers carry umbrellas also." The Field-Marshal with his umbrella was duly flashed in the press.

Varieties of Umbrellas

There are firms that produce specially-designed umbrellas for

conjurors, tightrope walkers, and ice-cream barrowmen, golden-covered ones for Buddhist monks of Burma and Ceylon. Then there is the see-through model, now a favourite with the royalty; the Queen Mother used one at the 1972 Derby.

Umbrellas have also been used as smuggling devices, lightning conductors and telescopes. One Victorian inventor devised a sort of mini umbrella that could be rolled up and put in a pocket. Again, it could be, if needed, quickly fixed to the wearer's bowler hat. We have heard of another device though never put to the test-it was Queen Victoria's shell-proof umbrella. It looked just like a large parasol of green silk, but was lined with mailed chain.



"How come you keep yourself so tidy in spite of the rain and mud. Uncle?"

"A rolling stone gathers no moss, my son."

Talking and Gossiping

SMT. SAVITRIBAI KHANOLKAR

IF you have nothing interesting, nothing pleasant to say, better not say it. Consider for a moment the amount of energy wasted in daily chats, to no purpose.

Criticising others is bound to rebound on you. Make constructive criticisms if criticise you must. Improve the civic life of your town or village, but do not smear others with idle gossip, mainly just on hearsay. Keep out of range of people indulging in this pastime.

You may want something off your chest and so you let go with the first person you meet, which is not very wise, for the choice may put you to a disadvantage. When you spend the day filling your mind to overflow with scandals about others, your own mind which revels in it gets tainted, too. The wash is

sure to spill a lot of dirt on you, so what have you gained except plenty of wasted time?

If you play in mud you come out with muddy hands. People it seems never tire of talking and gossiping, nor do they care for the time or the place so long as they can run someone down. Funny stories are all right, laughter is to be encouraged but it should be done without malice.

In some parts of the country, women are particularly inclined to shout instead of talk. They let out piercing screams just to tell you any ordinary thing while you are actually standing next to them. Again, some people must continue their conversation with their friends above the heads of the crowd in shops, buses or queues. No wonder one comes home with a headache!

Family quarrels should not be aired in public or before children. I still remember how embarrassed everyone felt in a Delhi restaurant when a family came in and the huffed husband never stopped abusing his wife, holding a soliloquy of imaginary grievances addressed to her through the children! The wife must have been used to it for she never uttered a word.

When taking leave of one's hosts after a late night party, curtail your good-byes so that you do not keep the whole neighbourhood awake with false starts of motorbikes or cars. There is always some last question or bit of information which seems to have the habit of crop-

BHAVAN'S
BOOKS
for
Better
Reading

ping up after one decides to move. Remember also your polite hosts will have to do a lot of clearing up before retiring.

Similarly some people, the "I know everything" type enjoy enlivening up a show with their loud and running commentaries. This is hardly polite towards others in the audience.

Devise intelligent talks in front children. Make them the participate in discussions. Don't cut them down when they voice their opinion but listen to what they have to say. If what they say is wrong by your standards, explain your point of view and try and convince them. Sometimes it can also happen that they will be the ones convincing you! Their thinking mechanism is young and very much there, so don't impose your prejudices on You should instead encourage them to think for themselves and to tell you their own idea of the why and how of their own conclusions. One arouse their curiosity knowledge and never tell them lies.

Have a kind word for others. You do not know why they are as they are; much silent suffering often lies behind brazen fronts.

Truly God is the One Friend and Companion you can always talk to or listen to without any fear. He certainly will inspire you with higher and much more valuable pursuits than gossiping.

The Tree That Taught To A King Lesson

NADODI *

JN royal honour the palace coach was speeding fast. A stone from somewhere hit the Maha-raja in the coach on his forehead

ched to a halt and the attendants

got down. They ran hither and thither in search of the miscreant who had hurled the stone at the They found a withered old lady standing under a mango tree and she admitted to have thrown that stone.

The attendants dragged her by



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Maharaja.

"This is the old hag that threw the stone at the Maharaja" said the attendants.

"What audacity you must have had to throw a stone at the Maharaja and injure him," asked the minister in a stern voice.

The old lady shook with fear. In faltering words she replied, "It was never my intention to throw a stone at our Maharaja. I am a very poor woman and my little grandson who is ill has had nothing to eat for the past three days. I wanted a mango for him and so threw a stone at the mango tree. But the Maharaja's coach intervened and so the mishap occurred."

"Even then you deserve severe punishment—" began the minis-

ter, but the Maharaja stopped him.

"Give the old lady a thousand sovereigns and take her to her house in royal honour," ordered the Maharaja.

The minister was dumfounded at the strange whim of the Maharaja. Though it was not for him to question why, his very silence

was question enough.

The Maharaja understood the thoughts passing in the mind of the minister and said, "When the very tree sheds fruits for those who pelt it with stones, how can I, a Maharaja, not shower sovereigns on that lady who pelted me with a stone?"

That noble Maharaja was none other than the lion among princes, Ranjit Singh of Punjab.

ABOVE THE BATTLE

V. K. Narasimhan Price. Rs. 25-00

The author lifts the burning problems of the day to a high level of debate in this book which is a collection of 40 articles written by him on various themes from Marx and Gandhi, Constitutional issues concerning Fundamental Rights, Critical Studies on Indian Planning to Linguistic Lunacy.

Non-Partisan and clearsighted, his views will mostly echo those of the enlightened Citizens of India who have the Country's good at heart.

Scintillating Foreward by Mr. M. Hidayatullah. Former Chief Justice of India.

Available from: BHARATIYA VIDYA BHAVAN, Kulapati K. M. Munshi Marg, BOMBAY-400 007.

Also from M/s. INDIA BOOK HOUSE, 22. Bhulabhai Desai Road Bombay-400 026.

And its Branches.

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ON VEGETARIANISM



The visit of India's tamed vegetarian Prime Minister. Shri Morarji Desai, to the White House in the American Capital in June this year gave an opportunity to a group of American vegetarians to plead the cause of dumb animals. This vociferous group of vegetarians did not hesitate to write to the White House authorities that meat and fish should be taboo at the dinner table in which India's Prime Minister would be served his meals with others.

Our reader from Ahmedabad, Balabhai Vadilal Kapadia has sent us the following quotes from eminent authorities in support of vegetarianism which is a way of life

with many the world over.

Thou shalt not kill. —Lord Jesus Christ. All creatures desire self-preservation, hence no creature should be slaughtered.

-Lord Mahavir.

Meat is the food of sub-human beings.

—The Buddha.

God considers kindness to animals the best religion.

_Zoroaster.

As long as we do not exercise kindness to all living creatures, we cannot ask for world peace.

-Albert Schweitzer.

My stomach is not a graveyard for dead animals.

-Bernard Shaw.

Don't mingle thy pleasures or thy joy with sorrow of the meanest thing that feels.

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Without Comment...

I WOULD like to let the public in my country know I have never seen people and crowds so disciplined as here. I have brought my lawyer along with me just in case I get into some kind of trouble and cannot get out of this country.

-Muhammad Ali, Former World Heavyweight Champion during his recent visit to Russia.

THE Martial law that is now here is very kind and benign. -General Zia-ul-Haq, President of Pakistan.

THE Maharashtra Government does not want 'to be tempted' to take a hasty step on total prohibition in the name of ideology, ignoring the past experience.

-Y. J. Mohite, Finance Minister, Maharashtra

ARE we really human beings? No lights, no telephone, rotten rice from the ration shops, adulterated foodstuffsthe process of slow poisoning goes on inexorably. Yet we are unperturbed.

-The Statesman Weekly

NO bachelor Minister should make a maiden speech.

-K. S. Hegde, Speaker, Lok Sabha.

WE have never been against unity. My stand has always been consistent.

-Indira Gandhi.

IF the Congress (I) lets loose hell, we will take care of heavens.

-George Fernandes, Union Minister for Industries.

WE will try to mend the Janata party, even try to bend it as sincere sympathisers, but will never attempt to end it.

-Acharya Ramamurti, President, All India Sarva Sangh.
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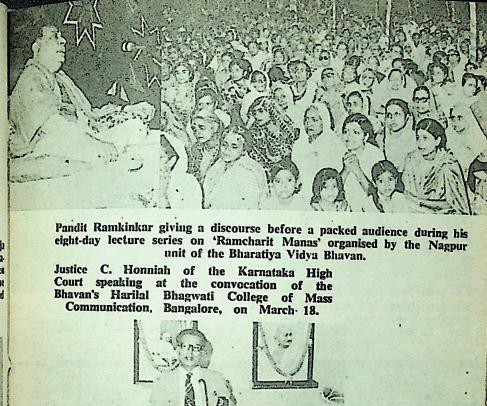
PHOTO

A striking view of the facade of Rap Veda Kavya Patasala in Kumba konam, Tamilnadu, which has been rendering yeoman service for the past so many years to preserve and promote the cause of Sanskrit.



Smt. Sharda Mukherjee, Governor of Andhra Pradesh, delivering the convocation address at the Bhavan's College of Mass Communication.

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Belur sisters giving a music concert at the Bangalore Kendra on February 26.



Shri I. J. Naidu, Chief Secretary to the Government of Andhra Pradesh, speaking at the Annual Day celebrations of Bhavan's Vidyalaya in Hyderabad. To his right are Shri S. Ramachar and Smt. Swati Naik. To Shri Naidu's left is Smt. I. V. Ratna Devi.



Kumari Alarmel Valli in a marmoreal pose during a dance performance she gave at the Guntur Kendra of the Bhavan.

Shri P.R.V. Iyer of the Bhavan's Accounts Department celebrated his Shashtyabdapoorthy on May 5, 1978 at Mulund, Bombay.



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Ramachar

P. N. V. RAO

HIS was a life beautiful. He
was a man of culture, and
made a powerful impact on
everyone with whom he came in
contact. Elegantly dressed and
soft spoken, he had a knack for
keeping things tidy and beautiful. Methodical and fastidious,
he frowned on slovenliness.
Whatever he worked upon turned out into a thing of beauty.
That was Shri S. Ramachar.

His unexpected death on April 14 in Hyderabad at the age of 63 has left a void difficult to fill. As the Honorary Secretary of Bhavan's Hyderabad Kendra, he had endeared himself to all his colleagues

He filled with distinction many roles in life. By profession, he was an insurance man. He

branched into business, banking and industrial and commercial concerns. He began as Branch Manager of the Jupiter General Insurance Company in 1940. He joined the Hindustan Ideal Insurance as General Manager in 1949 and was later promoted as the Managing Director. After the nationalisation of General Insurance in May 1971, he was appointed Custodian of General Insurance Companies, in which post he continued till the end of 1972. He was on the board of a variety of private and public enterprises.

Shri Ramachar was a man of character. A typical product of Hyderabadi culture, he was generous, cosmopolitan, cultured and liberal. He did not pretend piety. His convictions were rational. He had his own ups and downs which he bore with poise and equanimity. He exemplified the Gita ideal of Sthitaprajnata in facing life's

crises.

Ramachar was prominently associated with Rotary International. As District Governor he made its world-wide affiliates admire the ideal of Service above self, as the noble ideal of Bharatiya culture.

His wife's death three years ago was a cruel blow to him. It left him unconsolable, forlorn and lonely. The wound was too deep and gnawing.

The Bhavan dips its flag in honour of the departed soul.

NOTES & NEWS

SHRI B. D. JATTI ON SANSKRIT

SHRI B.D. JATTI has expressed the view that some provision should be made to make Sanskrit a compulsory subject at some stage in the secondary level. The Vice-President of India made this observation in his in absentia inaugural address at the annual conference of the Antar Bharati Sanskritik Mandal, Tirupati.

The conference held at Tirupati from May 13 to 15 was inaugurated by Prof. K. Satchidananda Moorthy, Vice-Chancellor of Sri Venketeswara University. Dr. M. D. Balasubramanyam, Principal, Kendriya Sanskrit Vidyapeeth, Tirupati, presided over the function. Fifty delegates from all over India attended the conference.

SHRI P. R. KYNDIAH

Shri P. R. Kyndiah, Chairman of the Shillong Kendra of Bharatiya Vidya Bhavan, assumed charge as a Cabinet Minister of the Government

of Meghalaya in April. He is incharge of Industries, including Small and Cottage Industries and Cooperation.

A well-known social worker, Shri Kyndiah was the President of the Shillong Branch of the Indian Red Cross Society and also the Chairman of the Shillong Municipal Board.

BANGALORE KENDRA

"HONESTY is the best property one can amass and the only way to amass it is through hard work," observed Shri C. Honniah, Acting Chief Justice of the Karnataka High Court while speaking at the convocation of Bhavan's Harilal Bhagwait College of Mass Communication, Bangalore on March 18.

Shri R. Seshadri, Shri V.N.H. Rao and Shri M. P. Alexander, members of the teaching faculty presented the students who had emerged successful in the diploma examinations to Justice Honniah for awarding them diplomas.

Shri T. S. Rajan, Vice-Chairman of the Bangalore Kendra welcomed the gathering and introduced the chief guest Mr. Honniah. Shri S.R. Venkatachalam, Hon. Secretary of the Kendra proposed a vote of thanks.

SRI RAJA RAJESWARI TEMPLE

THE Maha Kumbhabhishekam of Sri Raja Rajeswari Temple of the South Indian Bhajana Samaj, Matunga, Bombay, was performed of June 9 by His Holiness Sri Mot-

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Idol installed in the Raja Rajeswari Temple at Matunga, Bombay.

naananda Teertha Mahaswamiji of Ambattur Sri Bhuvaneswari Peetam.

Installation of Sri Raja Rajeswari idol inside the temple was also done along with the Kumbhabhishekam. The 50-year-old South Indian Bhajana Samaj is an important centre of religious activities in Bombay.

H. H. KAMAKOTI'S BIRTH ANNIVERSARY

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THE 85th birth anniversary of His Holiness Sri Chandrasekarendra Saraswathi of Sri Kanchi Kamakoti Pitha was celebrated in Madras by Sri Baktha Samaj, West Mambalam, with a five-week programme from May 1. The programme consisted of discourses on various religious topics by learned scholars and pundits and musical concerts by eminent musicians.

As the main part of the celebrations, mass-scale Free Upanayanam for poor boys was conducted by the Samaj on May 19.

On May 21 at a function which

was presided over by Shri S. V. Narasimhan Justice Shri V. Balasubramanian released a Souvenir. Reference to the service rendered by His Holiness to the cause of Hindu Sanathana Dharma, particularly for its revival and re-establishment, was made by a number of speakers.

On May 23 at the birthday celebrations after pooja, homam etc., the Holy water was taken by the members of the Samaj to a village near Madanapallee (Andhra Pradesh) and offered to His Holiness Sri Chandrasekarendra Saraswathi

The Jayanthi celebrations concluded on June 6, with the procession carrying Sri Kanchi Acharya's portrait along the streets of Mambalam.

In appreciation of his devotional songs, Cine playback singer Shri T. M. Soundararajan was awarded a gold pendant, inscribed with the images of Sri Adi Sankara and Goddess Kamakshi by Shri Kanchi Acharya. This was presented to him by the President of the Samaj, Shri A. Sambasivam on behalf of His Holiness.

BOOKS ON SPIRITUALITY

SHRI KRISHNAN KUMAR, 65/38, Rohtak Road, New Delhi-110 005 who is compiling two books on spirituality—Encyclopaedia of Maths and Ashrams and Encyclopaedia of Hindu Spiritual Heads in India and Abroad—has called for experiences with spiritual heads and details of Maths for inclusion in the books.

VADAKETHEVAR TEMPLE

SRI VADAKETHEVAR TEMPLE (Lakshmi Narasimha Kshetra) at Koranhiyoor near Guruvayoor, in Kerala is now in a dilapidated state and Shri T. R. Muthukrishnan, Manager of the Temple, is keen on its renovation for which he has appealed for donations.

GOVERNOR VISITS GUNTUR KENDRA

Pradesh Governor and Andhra of Bhavan's Hyderabad Chairman Kendra, Smt. Sharada Mukerjee visited Bharatiya Vidya Bhavan, Guntur Kendra on Monday, May 8, and spent a pleasant evening in the midst of the Bhavan's members and other Two Bharata distinguished guests. Natyam items by Kum. C. Vasanta and Kum. Lakshmi were presented before her and she complimented the artistes and presented them mentoes. She expressed great interest in the Bharatiya Vidya Bhavan and the Guntur Kendra felicitated her on her election as the Chairman of Hyderabad Kendra.

SANKARA JAYANTI

SANKARA JAYANTHI was celebrated at the Bhavan's Auditorium at

Guntur on Friday, May 12.

Sri P. Venkateswara Rao, Hon. Secretary explained to the audience the significance of the function and recalled his personal visit to Kaladi, the birth place of Sankara three years ago where a nine-storied building is being erected in memory of Adi Sankaracharya. The function was followed by a music concert by Shri K. Seshadri, Radio Artiste.

DR. PUSALKAR MEMORIAL LECTURE

Dr. R. N. Dandekar of Bhandarkar Oriental Research Institute, Poona, delivered the "Dr. A. P. Pusalkar Memorial Lecture-II" recently at the Bhavan's Gita Mandir Hall in Bombay. Dr. T. G. Manikar, Head of the Sanskrit Department, Bombay University, presided.

Prof. J. H. Dave, Hon. Director, Bharatiya Vidya Bhavan in his welcome address, said Dr. Dandekar had

earned international repute in various branches of Oriental learning.

In his speech, Dr. Dandekar paid a rich tribute to the late Dr. Pusalkar and shed light on some important problems of ancient and medieval Indian History.

Dr. Manikar said though some of the problems of Indian History were complex and solution was yet to be found, Dr. Dandekar had commendably shown the way to tackle them.

Prof. J. H. Dave proposed a vote of thanks. The function was well-

attended.

PROF. SISIR GUPTA DEAD

PROF. SISIR GUPTA, who died of cerebral thrombosis in New Delhi on June 10 was a Nehru fellow with a brilliant career as a teacher, diplomat and research scholar.

He was the Indian ambassador to Vietnam when the Americans did the carpet bombing of the Hanoi-Haiphone sector. He discharged his diplomatic duties with skill and dedication not only in Vietnam, but also in Portugal.

Prof. Gupta had a humble beginning in the AICC office in New Delhi. Later he was associated with the Economic Review published by the AICC. He also served as the Director of the Indian Council of World Affairs and as Professor of Diplomacy in Jawaharlal New University.

He had a short spell as a journalist and was an Assistant Editor of the Times of India. He wrote a perceptive book on Kashmir and also make significant contributions to make significant and foreign journals of foreign affairs.

As a political commentator as keen observer of India's foreign policy, Prof. Gupta showed flashed of brilliance.

BOOK REVIEW

ENGLISH

VANDE MATARAM by Shri Moni Bagchee. Published by Bharatiya Vidya Bhavan, K. M. Munshi Marg, Bombay-400 007. First Edition, Price Rs. 5/- only.

SHRI MONI BAGCHEE, though by biblical standard of age is three score and ten years, is deemed to be a young literary entrepreneur of repute who has to his credit more than 50 published books. both in English and in Bengali. He is a versatile writer, a veritable "Savyasachi, a man of deep culture, with a sense of being to becoming and with a patriotic feeling." is a prolific writer who can visualise India from Gautama Buddha to Vande Mataram, which had inspired men like Surendranath Banerjee, Bal Gangadhar Tilak, Rabindranath Tagore, Sri Aurobindo, Jawaharlal Nehru, Mahatma Gandhi, to name only a few of the stalwarts among millions and millions who got inspiration from this incantation of Bankim not only during the Swadeshi days but even uptil today. obviously and indisputably the premier national song, with a great historical tradition and is intimately connected with our struggle for freedom, as has been observed by Jawaharlal Nehru. It is a song canonized by Bankim Chandra Chatterjee with the indomitable spirit of a nationalist thinker in days when the very national instinct and its patriotic outburst had to be camouflaged. It is understood that in the first edition of 'Ananda Math' where the song had been inserted the sannyasi rebellion referred to was not against Islamic rulers but

against the excesses of the British troops, and had to be tactfully withdrawn in the next editions for obvious reasons because the writer was after all a British Government employee being a deputy magistrate, in those days. The author of this monogram Shri Bagchee has in his lucid style given us the genesis of the birth and growth of the song and of the spreading of the national spirit in India and the awakening followed. The story of the birth of the Indian National Congress is also there but Bankim's song became a real force during the anti-partition days in Bengal and during the Swadeshi Movement that came into being.

"Mother, I bow to Thee" is not merely a patriotic song full of fervour and faith. But the very beauty and aspiration of the same is not only superb and sublime but to quote an oft-quoted line, it is the god-gifted organ voice of Bengal which was then the cradle home of Indian Nationalism and we recall Gokhale's words. what Bengal thinks today, India thinks tomorrow, reminding us that he must have got the cue from an alsimilar statement made by most Sri Aurobindo ten years earlier in Bombav's Induprakash in the nineties of the last century.

Shri Bagchee rightly begins his Vande Mataram with Sri Aurobindo's quotation which deserves to be read and repeated again and again—"When posterity comes to crown with praises the Makers of India, she will place her most splendid laurel not on the sweating temples of a place hunting politician, nor on the narrow foreheads of a noisy social reformer, but on the serene brow of that graci-

ous Bengali who never clamoured for place or for power, but silence for love work in work, even as nature does, and just because he had no aim but to give out the best that was in him, was able to create a language, a literature and a nation". Elsewhere wrote-"Young Bengal gets its ideas, not and culture schools and colleges but from Ban-Rabindranath novels and kim's 'Tagore's poems". So true is it that the language is the life of a nation.

There is no question that Bagchee has in his book caught the spirit of the song and of the movement it inspired, including a sketch of the principals who took part in it. As a matter of fact Shri Bagchee has the capacity of mixing history with biography. We know him as a biographer of repute and his main targets had been the heroes and heroines of the Nineteenth century, the most formative period not only in India's history but in that of the world at large. He has portrayed the stalwarts one by one who had shed lustre on the national life of India and had made the country what it is today, free from foreign yoke though unfortunately divided. His measured steps in the delineation of history-cum-biography remind us of Toynbee's formula of challenge, response and assimilation.

There has been one more translation in English of this song but it seems that the song both in original Sanskritized Bengali by Bankim and its reproduction in English by Sri Aurobindo who mentally metamorphosed Bankim's utterance into a Rishi's Mantra are not only full of vigour and valour but is picturesque and colourful, too. Taken all in all it has the subdued yet supraconscious music of a single stringed instrument that provides the listeners' heart and

soul with its measured but unfailing tonal rhythm and a classical faith.

The only comment that a critic could make is that in addition to the history of the trend of the ideas and thoughts that pervaded the national life in those days a critical analysis of the words of the song itself would be of value to the posterity, a song which speaks of—

"Thou art Wisdom, thou art law, Thou art Heart, our soul, our breath

Thou art the love divine, the awe In our hearts that conquers death Thine the strength that never the arm,

Thine the beauty, thine the charm Every image made divine".

-Dr. S. M. Banerjet

ENGLISH

MEGHA DUTA: (Sanskrit text in Telugu script) with English translation by Vidwan P. Krishnamoorthy; published by M. Seshachalam & Co., Madras, pp. viii plus 44; 1974; prix Rs. 3.50.

KALIDASA'S Meghaduta is music in words and the music which we hear in Meghaduta is also poetry How exquisite and how me lodious! It makes us feel the page The greatest crite of separation. rion of the soul-stirring not what is constructed with cleveness but that in which there is the rules suprem most poetry. Love and this sublime truth shines it brighter as it is clad here in vers By the graphic delineations of the softest and the sweetest feelings also by making strong and under standable our interest in the subtr ties of human nature as it is and youthful los Kalidasa's Meghaduta shines as the True, Kar poet no serene. brightest ray pareil. If all his other works S

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lost to us and if only Meghaduta is there, he will still remain unequalled, and unsurpassed.

There are many editions, annotations, works of research, guides etc. in the market. However, fresh efforts are always made and every effort has a justification, small or

great. The book under review is characteristic in the sense that the original text is in Telugu script and therefore it will be a boon to those who know this script only. The transeasy and readable. lation is avoided pedantic author has and language. It is more difficult to be simple than ornate. The author specially deserves credit for this. He has some 50 and odd booklets of this type to his credit and a score of them are awaiting publication. All these are easily understandable to people of average intelligence. This is, indeed, a testimony and tribute author's grasp of a common man's viewpoint.

A Foreword by Shri K. R. Srinivasa Iyengar—a savant in his own right—speaks eloquently for the usefulness of the book.

We strongly recommend the book to those for whom it is planned and meant.

-Dr. A. S. Gopani

TELUGU

KATHAVALLI RAHASYAMU—

Commentary by Krishnananda Saraswathi. Translated into Telugu by Swami Hamsananda. Published by Divine Life Society, Sivananda Nagar, 24092, Tehri Garhwal Dist. (Himalaya, U. P).

A LOSING battle is going on between the advocates of the Guru Sishya Parampara Krama and the Open School system, in all fields of the arts and sciences. It is a moot

question whether this Rahasya policy is justified, and whether it has not done damage to the systematic development of Indian thought and culture, and the concept of a democratic spread of benefits in widest commonalty. The ideal seems to be of an esoteric, section for the more qualified and elite, and an exoteric the common section. The Upanishads were holy steries', but the now religious mutts and ashrams have thrown up competent scholars fired by the holy zeal to take them to the masses. The book under review is the result of an admirable Sapthaham, a seven-day exposition of the Kathavalli Rahasyamu, the secret lore of the Kathavalli, one of the most intriguing of the Upanishads. That Book is the text for two memorable later works serving as a sort of brilliant and illuminating commentary thereon-the Bhagavad Gita and Sanat Sujatheeyam, which like the Phaedo of Plato, deal directly with the survival of man after death and his immortality. We are not now called upon to judge the original in English, but its translation into Telugu. Krishnananda Saraswathi has brought an analytical and refreshingly individual outlook in his exposition. The persons who now-a-days speak on religious and philosophic topics have developed a highly popular and conversational method of dealing with This has to a large extent helped the translator to render the original into Telugu which is a musical and powerful language. It is a pleasure and profit to read the book under review, the Kathavalli Rahasyamu, the original of which is by Swami Krishnananda of the Sivanandashram, and the apt translation by Swami Hamsananda.

One word about the print: While printing has developed in the West,

here in the East we seem to be in the days of Caxton, especially in the vernaculars. The book under review deserves a clearer and better type.

-T. R. Rajagopala Aiyar

MALAYALAM

SESHA-SAMUCHCHAYA. Commentary by Divakaran Nambudiripad. Published by Tantra Vidya First im-Peetha, Chovvannoor. Price pression 1977, pp. 420. Rs. 18.00.

HINDUISM has its roots in the Vedas and Upanishads. Through the grown into numerous it has ages The Vedic seers conceived branches. God as the one and indivisible, formless, omnipresent Supreme Being and addressed their prayers to its maniof Nature. festations, the forces Their rituals consisted in the chanting of Vedic hymns and offerings to the sacrificial fire. They also evolved the science of yoga. At a later stage idol-worship was added to these rituals and discipline. This, accord-

The Life Triumphant is a life of knowledge; and by knowledge is meant, not book-learning, but life-knowing; not superficial facts committed to memory, but the facts and truths of grasped and comprehended. Apart from this knowledge there is no victory for man, no rest for his weary feet, no refuge for aching heart.

There is no salvation for the foolish except by becoming wise: there is no salvation for the sinful except by becoming pure; there is no liberation for man from the turmoils and troubles of life but through divine knowledge reached by the pathway of a pure and blameless life.

-James Allen.

ing to some, was a move to meet the challenges of expanding Buddhism. In the process some of the vedic gods like Indra, Agni etc. were ignored. Rudra of the Vedas became Siva of the Puranas, sisters were born to the Vedic goddess Saraswathy, Buddha (Sasta) was recognised at least in Kerala as a Hindu god and new roles were assigned to the array of the chosen gods. Rules for the construction of temples, the installation of the deities and the performance of Pujas came to be recorded. These rules strictly conform to the principles of Kundalini yoga (the discipline of the serpant power in humans) and are known as Agama or Tantra.

Several Sanskrit treatises on Tantra have appeared from time to time and as regards Kerala the most and authoritative text is the Tantra-Samuchchaya of Narayanan Nambudiripad, (15th C. A.D.), a codification of the earlier texts. This deals with the Tantra relating to the seven more worshipped gods, Siva, Yishnu, etc. The present text by Sankaran Nambudiripad, the son of the former author, deals with the Tantra of other gods like Brahma, Sun, Krishna etc. and is a supplement to father's work as the name implies.

The present book contains the text in Malayalam script, the commentary and an illuminating preface by P. Madhavan. The commentator is the Principal of a Tantra school and is highly competent in the field. The subject is too technical and the rules too many to master. The book is useful only to students of Tantra who desire to qualify themselves as temple priests. At best the general reader will gather that the rituals of idolworship have a philosophical ficance which is now not apparent but lost in the heaps of details, no more serviceable than gold in the mine.

-V. K. Moothathu.

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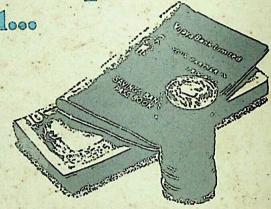
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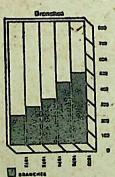
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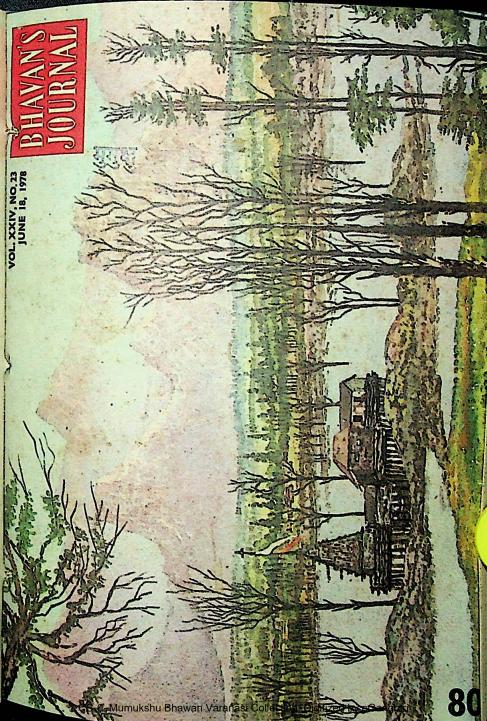




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- 8. Do not go to private barbers for tonsure.
- 9. Do not buy spurious prasadams from street vendors.
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- II. Do not rush in for darshan but take your chance in the queue.
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VOL. XXIV, No. 23 JUNE 18, 1978

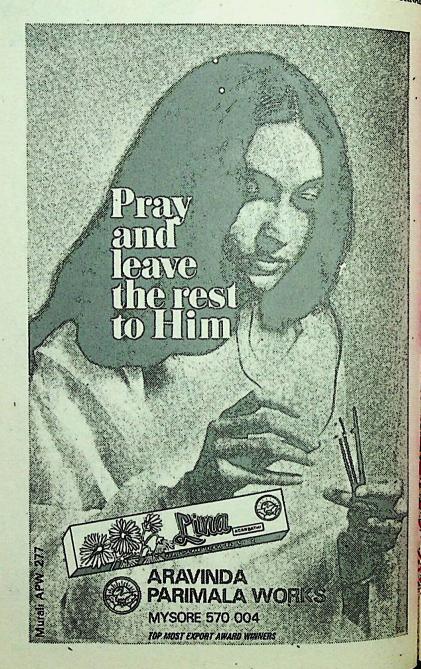
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आ नो अद्भाः कतवो यन्तु विश्ववतः Let noble thoughts come to us from every side Rigveda I-89-i



PRAYER TO VARUNA

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उदुत्तमं वरुण पाशमस्मद्
अवाधमं वि मध्यमं श्रयाय।
अथा वयमादित्य व्रते
तवानागसो अदितये स्याम।।
इमं मे वरुण श्रुथी हवमद्या च मृळय।
स्थामनस्युराचके।।

O Varuna, son of Aditi, kindly lighten the great burden on the head, the fetters on the feet and also impediments at the waist. We, free from disqualifications and flaws, would then be entitled to your benediction.

O Lord of Rains, kindly listen to my prayer. Make me happy. Desirous of protection I invoke you reverentially.

-Rig Veda, I, i, 2, 15, 19.

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Nama Sankirtan

राम गोविद हरे। घजोरे भैया
जप तप साधन कच्छु नहि लागत
खरचत नहि गठरी।।१।।
संतित संपत्ति सुख के कारण
ऐसे भूल परी।।२।।
कहत कवीर जो मुख राम नहि
वो मुख धूल भरी।।३।।

Devotees and brothers, chant the names of God in this Kaliyuga, because austerities and practice of other yogas will not bring us face to face with God. The chanting of the divine name alone is the path; do not be deluded by thinking that progeny and property will bring peace of mind. If one is gifted with human birth and does not realize the greatness of the holy name, only samsara remains.

-Kabir

SONG OF SRIRAMA-6

H. S. URSEKAR

22. Dasharatha

Blinding darkness is closing upon me, From all around:
No longer can this frail coil sustain
My wrestling soul outbound.

Today I remember clear,
The devoted Shrawan
My arrow chasing the untraced sound—
That horrible hunting spree—
The Brahmin I killed,
In the heat of hunt:

Now do I understand the untold anguish. Of the eyeless father of my luckless prey.

The tremulous speech of the blind Brahmin, Like the sound of conches Blown by the angels of death, Thunders in my ears!

Sunken by the unbearable sorrow of son's separation I am dying like him, today.

Without the touch of Srirama
My life is unfulfilled.
Smouldering like charred embers.

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Neither can I see him
Nor have a word:
Alas, I myself sent the prince,
My preceptor into trying wilderness.

HAVAN'S JOUR

Futile, my life is futile. If I can't see Srirama When I breathe my last, What a self-deception!

Still my hesitating soul is clinging to the baser bond!
How dare/Destiny respond
And throw open the gate of liberation,
I cannot understand.

Would the moon-like face of Srirama
With dangling ear-rings, lovely of look,
Bloom on the horizon of this abysmal darkness,
Showering the quanta of its ambrosial rays
Upon my departing soul sinful?
Can a miracle occur?
I myself repudiated the heavenly bliss!

Listen, Oh Kaikayi of in-built
Wickedness, unabashed intrigue,
In a moment you would lose, at once,
Both your good luck and your good lord.

Those lucky to have the sight of Rama and Seeta Would be deified on this temporal terrace.

What else is the picture of paradise?
O my unknown destiny!
Tell me when would return
The apple of my eye.

Kausalya, I beg your pardon. Relent, son-loving Sumitra, Divine, devout Urmila, How would you fail to forgive me?

Forgive me, citizens! As I cross the barrier of pleasure and pain.

Of dark blue complexion like a cloud, O uplifter of the fallen, Srirama, forgive thy father.

As I take leave of life, Upon my lips linger the words "Victory to you, O Rama, Seeta and Laxman" Like water-flakes of Godly Ganga!

23. Bharat

Mother, you never were,
You are the arch enemy—
Now I am aware—
Unworthy of being Ashwapati's daughter,
I disown you.

Can fiend be born and suffer In a family of righteous souls?

O foolish female, Would any dedicated wife Slay her Lord loving?

Down you hacked the tree, Along with the branch: How you hope It would bear fruit any more!

This Kaikayi doctrine of suicide Bards will glorify far and wide.

For your sake I will wear the crown! Fame will travel faster than sound!

Brother is sent to the forest;
Father to his heavenly abode:
How your hands failed to burn out
As you handed bark-garments to Rama?!
Do not tarry a moment here,
To the forest go;
Hide your blackened face shameless.

I am a helpless orphan
Where can I turn for shelter,
You sonless one,
Parade your widowhood in full regalia.

O Sinner vile,
Spare your shadow,
Lest it pollute the home and throne.

As you appear
The blade of my rapier
Grows blood-thirsty:
How dare I strike, O Kaikayi,
You are the mother of Rama!
Kausalya and Sumitra, my mothers,
Would condemn me

As a son unworthy of them.
What words can console
The grief-striken soul of Kausalya?
All the three worlds would seem
An interminable wasteland
To disconsolate Sumitra.

How I lack words to comfort
The sorrow-sick citizens of Ayodhya!
Palace is more arid and barren than forest.
I will not rest.

I will roam and rummage the wild woods, I will bring back Rama anyhow
Let none intervene in my vow.

(To Sumant)

Come on, Sumant, Mobilize the forces.

Let a galaxy of million eyes Be on the look out Let us hunt out Rama.

Let Veda-versed sages be with us For the coronation spontaneous.

Wherever he be I will offer this crown to Rama.

This is my solitary longing. There is no other yearming.

Stay here alone
Like the night of doom
Screaming in this forest lone
Till the day of doom.

24. Laxman

Pick up the bow and arrow, O brother, brave! Let Seeta seek shelter in the cave.

The forest is resounding with sound Resembling the rumblings of a cloud.

Wild beasts are running amuck, Abandoning half-clawed prey; Shivering, shrieking pack of deer Comes to a standstill sudden.

Sky is blinded with clouds of dust, Some army in aggression is advancing: Quick, put out the bonfire; Let the hostile hoards have no clue.

That northern cavalcade of men—I cannot fathom its aim.

Wait, up I go the towering palm; Look I around the expanding terrain.

I wonder who is on the war path In this pathless forest.

Down below be alert
With your supple bow-string outstretched,
Let us meet and greet The unknown warrior,
Parading feathers of pompous prowess.

I see, a cascade of men, elephants, horses, Rolling ahead, wave on wave, Perspiring chariot-drivers Driving vehicles of mighty warriors;

I spot out the mightiest among them Standing upright in his carriage, O, Your own reflection— The longish arms, sky-blue complexion.

Is it your warmonger brother,
On a march to hound his exiled brother?
Is it the pigeon-hearted Bharat,
Rushing after fraternal blood?

Let him step a bit onwards:
Cut I will the stem of his throat!
Let Kaikayi see the mangled flesh of her son!
I hear the hoofs of galloping horses.

Listen to the clattering sound,
Drawing nearer, growing louder,
Here is a golden chance once again
To display skill of weapons to belligerent men.

I stand alone, single-handed; Let a million charge me all around. He is a King newly crowned; People are not honour-bound.

None be spared on a battle field: Not even an orphan deserves to shield, To destroy the foe Is the paramount duty of a'Kshatriya's bow. Whoever confronts me strong or frail Will be dispatched down to Raurava hell Much have I been told to restrain. But wrath gets the better of me, Is Rama born only to suffer The slings and arrows of outrageous fortune? Let poor Earth be relieved Of the bondage of sin forever. Let this ancient land enjoy The sumptuous fruits of Rama Rajya. As I defend the Dharma divine Even Indra would I outshine.

25. Srirama

If fateful misfortunes fetter our feet None calls for blame or gibe, For, dependence is the badge of the human tribe. Mother Kaikayi is not at fault, Nor is the royal father. Abdication of throne, forest-going-It is the law of Karma operating, A grim sport of my antecedent destiny. Dear brother, do understand this: All that goes up is destined to go down; All accumulations end in decay; We come close to part and depart: A patent pattern of the destiny-chart. Death is congenital with human life: Inseparable twins are they Whatever appears is to disappear, in the time-stream: Why lament the loss of grapes of dream?!

Father left for heavenly abode,
Brother for forest,
Nothing unexpected, though sudden,
Reason of the wise stops short at the door of death.
The rest is forbidden.

Has one escaped the curse of age and end? Is one free from the grip of grief?
Paths of glory lead but to the grave.

Two logs meet and float in the sea, A slashing wave tears them asunder free; And never the twin can meet.

Like logs together we float, For a fleeting moment, On the tide of time.

Waste no tears, wipe the eyes,
We have reached the cross-roads.
Back to Ayodhya, grace the throne
I stay in the woods, a pauper sans-moan.

Press me not to retrace my steps, Let us keep the parental promise; And breathe a sigh of satisfaction. Don the crown and royal gown Doff this dress of a forest recluse.

Until the wheel of time
Turns fourteen times,
Return to Ayodhya is out of time.
Thrice I emphasize this truth myself,
You alone are the master of royal pelf.

None need visit this forest afar,
Flame of your cherished love is alive
In the temple of my heart,
Add to the worldly glory of Ayodhya, start.

-To be Continued

Social Values and Social Attitudes as Delineated in the Bhagavad Gita

V. K. R. V. RAO

THE Bhagavad Gita is a source of perennial inspiration all who read it. According to legend, these immortal verses are a record of the dialogue between Sri Krishna, who is God Himself, and Arjuna, his friend now turned disciple, on the battle field of Kurukshetra. His mind unsettled by doubts about how he should act in the face of conflicting calls of alternative lines of duty that all appeared to be equally relevant, Arjuna throws himself at the mercy of the Lord and asks Him as a teacher to resolve his doubts and give him guidance on how he should act.

कार्यव्यवेषोपहतस्यभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं बूहि तन्मे
शिष्यस्तेहं शाधि मां त्वां प्रपन्नम् ।।
In answering him, Sri Krishna



covers the whole range of life in this world and beyond and gives mankind what is a veritable encyclopaedia of psychology, ethics, action, knowledge, devotion and spirituality. One can only attempt to dive into the ocean of knowledge, wisdom and guidance for living that the Gita represents, but I doubt if anyone can ever hope to swim its entire span.

Essentially, the Bhagavad Gita deals with the individual and his development towards fulfilment of his highest urges culminating in the subordination of his individual identity to the Divine and an association with God that continued for all eternity.

The key word in the Gita is us, and on the interpretation we give to this word will depend the values and attitudes that we find delineated in this sacred scripture.

The first is the traditional meaning of offerings into a holy fire of various kinds of oblations accompanied by the chanting of appropriate mantras. They were a part of the daily routine of the righteous householder who has to share what he has with the gods before partaking of them himself in accordance with the literal interpretation of verses 10 to 13 of Chapter III speaks of the compact between gods and men for mutual relations of give and take as proclaimed by Prajapati at the time These यज्ञऽ of creation. were not designed to receive specific favours and constituted on obligatory function entailed by Prajapati's directive at the time of

creation. Later, such याउ began to be performed for the receipt of various favours, long life, children, wealth, power, etc., and were addressed to a specified God or gods or to the Supreme God Himself.

Thus yajnas in their traditional meaning became either actions without a specific desired objective but having an obligatory character about them or they became actions having specific desired objectives as favours to be received from named individual gods or the Lord Himself. This traditional interpretation still continues to hold sway, though in the form of desire-motivated yajnas rather than desireless but obligatory performance. 1 do have the knowledge on the wisexpress any opinion dom to about the obligatory character of the daily yajna or the efficacy of different yajnas for the specific objecachievement of tives.

I would say however that the literal meaning is not the complete meaning or perhaps not even the real meaning in the sense of being true for all time. The literal is determined by time and space and its meaning is constant by undergoing change. But behind the literal meaning is the whole or the real or the permanent meaning which is a verity or truth independent of

time and space. It allows, however, for changing interpretation as a guide for action and conduct with the changes in knowledge, thought and circumstances that are a normal feature of the passage of time. It is the glory of the Bhagavad Gita that it went beyond the literal meaning of yajna and sought to enlighten the world on the permanent reality or truth underlying its earlier exposition. The Gita is the quintessence of the Upanishads which, taking the Vedas as their base, brought new thought and wisdom to its interpretation and set out the goal of human life and the means for reaching it.

This interpretation which was new at that time and has since become traditional, sets out the goal of human existence as a union or permanent association with God who is the Creator, Sustainer and Destroyer of this material world and is the embodiment of the highest values, the highest wisdom, the highest peace, perfect love and eternal bliss. It goes beyond the earlier concept of the three worlds and the heaven inhabited by gods to which the human being can reach by appropriate action and for temporary periods. Committing of sin sent him to hell from which he returned to the world after serving his sentence, while acquiring of merit sent him

to heaven from which again he returned to the world after exhausting the reward for his meritorious action. Birth, death rebirth with intervals for sojourn in heaven or hell become the routine and none could escape the cycle. It is the Gita which showed the way of liberation from this eternal cycle of birth, death and re-birth by identifying the soul in every individual and showing the means for reaching a state of permanent association with the Universal Soul or God, with no more return to the human world of birth, death and re-birth. The message gave meaning to life of a goal that identified it with permanence or eternity. And it has since remained a beacon call and a source of inspiration for all human effort. The three-fold path of knowledge, action and dedication, ज्ञान, कर्म, and भक्ति and their integration into a yoga or philosophy of action with knowledge and dedication still continues to be the highest goal for individual human endeavour. And yaina gets a new meaning and interpretation in the Gita in place of the pre-Upanishadic Vedic interpretation that tradition had given it earlier.

The individual, however, does not function by himself or even by his own gunas. He lives in society and cannot escape having relations with other human beings whether they belong to his immediate family or an extended family or clan or tribe or occupation or area of residence or to world beyond his imcontact. He mediate cannot therefore escape the prevailing social values or social attitudes: and these are bound to affect his individual development, even as his own individual values and attitudes affect and influence the social values and attitudes. dividual existence and social existence get inextricably mixed up and no theory of individual development can function without taking into account his being in society and therefore having social values and attitudes. Gita, which provides a complete answer to the problem of individual development, has necessarily therefore to deal with the social values and social attitudes that form a part of individual ethos and determine individual development.

In my view, the third chapter sets up the base for determining the values that should determine the individual's relation to society. And the value that it unfolds is that of the individual's social responsibility. He owes his very existence to society and has therefore a social obligation. Service for himself has to be accompanied by service of society. If the individual does not accompany service for self with

service for society, he becomes in truth a thief who takes but does not give for what he takes. . The four verses, 10 to 13 of Chapter III on which I base my view are the same verses on which both the Vedic and post-Vedic teaching about the 43 have been built up. I would however attach another meaning to this word and identify it with the individual's conscience feeling of social responsibility. I would therefore read verse 10 as under.

In the beginning, the Prajapati created men, endowing them at the same time with a conscience or a sense of social responsibility. It is this (conscience or sense of social responsibility) that will enable mankind to grow and fulfil their manifold desires. (The individual desires being obviously limited by social responsibility).

clarifies The verse next the position and lends its support to the interpretation given above. enjoins on the indi-Verse 11 vidual to cherish the Devas with or sacrifice and they in turn will be cherished by the Devas. mutual cherishment This or mutual परस्परं भावयन्तः reciprocal cherishment lead to the highest good.

The next verse clarifies the position and lends its support to the interpretation given above.

Verse 11 enjoins on the individuals to cherish the Devas with जा or sacrifice and they in turn will be cherished by the Devas with the fulfilment of their desires. This mutual cherishment or परस्पर भावयन्तः or mutual or reciprocal cherishment will lead to the highest good.

The key word here is परस्परं or reciprocal action or mutuality or cooperative action linking giving and taking. It is this that leads to the highest good. The traditional relationship is between gods and men. I would suggest that in its place or in addition, it should be possible to interpret this mutuality as a reciprocal relation between the individual and society, each working for the betterment of the other by mutual service. I would regard this as a divine endorsement of a theory of social contract based on the individual's social responsibility and society's responsibility to the individual.

The thesis I am propounding is further strengthened by the verse that follows. Verse 12 assures the individual that if he propitiates the gods by his offerings and conduct, he will be gifted by them with the satisfaction of his desires. If, on the other hand, he fails to fulfil his obligations to the gods and does not reciprocate their favour by his sacrifice and appropriates all the

results of his individual action for himself, then he is verily a thief. The interpretation that I am seeking to give would make this an endorsement of the individual's obligation to society. The individual has to recognise that all that he gets is the result of the advantages provided for him by society and that he has to make a return both by his conduct and his surrender of a part of what he gets to society. If he fails to do so, and acts without regard to the social interest and appropriates to himself all the product of his work, he is verily a thief.

The next verse gives ethical authority to the fulfilment of the obligation of social responsibility. If the individual partakes of the results of his work after giving a prior due share to society, he lives without sin; but if he lives only for himself and ignores his social obligation both by his conduct and his failure to sacrifice a part of the results of his work, then he is leading a life of sin.

The ultimate spiritual sanction for an individual to refrain from selfishness and a purely self-regarding attitude and lead a life governed by social responsibility is given by serse 27 of Chapter 9.

यत्करोषि यदश्नासि यञ्जुहोषि ददासि यत्। यत् तपस्यति कौन्तेय

तत्कुरुष्व मदर्पणम् ॥

Arjuna is told that whatever he does, whether eating or sacrificing or giving away or practising austerity or anything else, he should do it as an offering to God. In other words, all action and conduct has to be motivated by dedication to God and not for the mere satisfaction of one's own desires. were to see God as society, human relations and social obligations, then one can see the Gita propounding the doctrine of social responsibility for the governance of individual actions and spiritualising it by making all action a dedication to and worship of God.

The Gita also makes it clear that work is an obligation that every individual has to accept without either attachment to the fruits of the work or the right to enjoy its results in toto. The latter has been indicated by the verses I have quoted from chapter III. The former is contained in the well known verse 47 of the previous chapter.

कर्मण्येव अधिकारस्ते मा फलेषु कदाचन। मा कर्म फलेहेतुर्मूमति सङ्गोऽस्तु अकर्मणि।।

Arjuna is told that his right is to work, but not to the fruits thereof. He should not therefore make the fruits of the work

in toto the sole motivation for work. At the same time he cannot refrain from work either. Why the individual cannot claim in toto the fruits of his work for himself has been explained in the next chapter in verses 10 to 13, which I have interpreted to mean social obligation and willingness to share with society what one may regard as the results of one's own work.

The imperative nature of the rule enjoining work as the obligation of every individual is illustrated by verse 22 of chapter wherein Krishna states that though He is the Supreme Lord, he also has to keep on working: न से पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन । नानवाप्तसवाप्तयं वर्तं एवं च कर्सणि।।

Obviously, there is nothing for Him to attain, either in this world or outside; and yet He continues to be engaged in work, thus setting an example for mortals of the lesson that work is its own reward and is not to be motivated by desire for the fruits thereof.

To dispel the idea that inactivity is somehow spiritual should be preferred to activity which is concerned with world and therefore society, Krishna makes it clear that work is an imperative duty, even for Himself. In fact, he attention to the fact that sages like Janaka lived a life of work and performance of duties and

attained salvation by doing so.
The work they did however,
while not motivated by the fruits
of their action for their individual selves, had to be motivated by the welfare of the world
or society. The key words in
the verse 20 of Chapter III which
deals with this matter are:

लोकसंग्रहमेवापि संपश्यन् ..

... looking to the welfare of the world as the guideline for work which necessarily has to be undertaken even for attaining salvation.

The same point is made in a more generalised fashion verse 25 of the same chapter, where Shri Krishna says that the learned, free from attachment, should be desirous of the welfare of the world and act accordingly. Here again, the key word used Knowledge लोकसंग्रहं: is thus identified with recognition of the social interest and welfare of the world is made the motivation for individual action.

Further support is lent to this view by the last verse in Chapter XI where Shri Krishna promises permanent association with Him to those who, among other actions and attitudes, also have the quality of bearing enmity to none- निर्वेर: सर्वभतेष् ।

In verse 4 of Chapter XII, Shri Krishna makes this more positive by enjoining on those

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who would reach him permanent by activity for the welfare of all beings सर्वभ्रतहिते रता: And He clinches and sums up the position when He defines his beloved devotee as one who, among other things, hates none, and is friendly and compassionate to all:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च

The Gita thus establishes firmly the principle of social responsibility and the social value of working for the welfare of the world and the social attitude of working upon all men with friendship and kindness as part of the ethos necessary for enabling an individual to fulfil his highest urges and attain salva-

Finally, Shri Krishna gives the logic of spirituality and knowledge of the true nature of God as the basis for this social work for responsibility and human welfare that he enjoins on the individual who seeks salvation in continued and permanent association with His presence. I would cite verses 30, 31 and 32 of Chapter VI in support of this contention. perfect yogi and the bhakta who can never be dertroyed is one who sees God in all men and matter and all men and matter in God, sees God dwelling in all beings, and regards pleasure and pain in other beings as equivalent to pleasure and pain in himself:

यो मां पश्यति सर्वत्र सर्वं च मिय पश्यति । सर्वं मृतस्थितं योमां मजत्येकत्वमास्थितः । आत्मोपम्येन सर्वत्र समं पश्यति योऽर्जुन । सुखंवायदिवादुःखं स योगी परमो मतः ।। Thus, work motivated not by its fruits for the individual but

as a moral imperative, work reflecting in its nature social responsibility and conduct befitting the same, work the fruits of be shared with which shall pre-condition for society as a personal enjoyment, work which shall be governed by the welfare of society and undertaken as an act of dedication and worship, and a means for attaining salvation, and an attitude of not only non-enmity but also of friendliness, kindness and even identity with all other human beingsthose are the social values and attitudes that I see delineated in the Bhagavad Gita. There are of course many other aspects, both social and individual, of life conduct, attitudes and values. with which the Gita deals. I have confined myself to only one aspect which I think needs emphasising in the context of current conditions and is also one which perhaps has not received sufficient mention in the popular expositions of this sacred scripture.

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'Message of the Buddha

B. D. JATTI

MAN seeks in religion that which he has failed to find elsewhere. The pursuit of sense objects and material wealth has left him unsatisfied. Learning by experience that he can find no fulfilment through his senses and intellect, he seeks it through spirituality. His quest is for new values, new meanings and new purpose in life. Those who have followed the path of the spirit know that the answer to this quest lies within oneself, in the deep thoughts, intuitions and feelings, in the quiet hours of meditation and prayer. Buddhism shows the way to sublimate such inward experience for the attainment of real peace and happiness.

Gautama Buddha emerged as a great spiritual force in the 6th



THE AUTHOR

century B.C. and led the religious reaction against the decadence of a society steeped in excessive materialism, moral scepticism and superstition. More than 2500 years have gone by since Gautama the man became the Buddha, the Fully Awakened One, when the Maha-

parinirvana occurred near Kusinagara. But the great doctrine which he taught for 45 years has remained an unfailing source of inspiration and guidance to a large section of humanity representing about a third of the population of the world. Buddha's doctrine was based on the ideals of love and charity, compassion and wisdom, purity and morality, self restraint and elimination of passions and desires. Buddhism was a missionary religion and its message transcended all barriers of caste or sect or nation. It had its roots in the spirit of reason and tolerance, believed in love and purity and propagated the gospel of peace and spirituality. Its appeal was universal. It conquered lands and people through righteousness or dharma, and adapted its form to suit the ethos of each geographical region. Its Dharma Vijaya has carried the banner of Buddhism to Sri Lanka, China, Burma, Japan, Cambodia, Thailand and other countries of Asia. and elsewhere in the world there are communities which have accepted the Buddha's way of life. - To quote the words of Dr. Radhakrishnan, "Gautama Buddha is the voice of Asia and the conscience of the world."

Buddhism is essentially egalitarian and is the embodiment of the philosophy of Liberty, Equality and Fraternity. Universal brotherhood, and love and sympathy for all mankind and animals, religious tolerance, opposition to social injustice and intellectual slavery are the outstanding features of Lord's teachings. As a way of life, Buddhism is rich in spiritual, philosophical and ethical contents.

based on Dharma or Dhamma which is a compendious concept virtually untranslatable into English by a single word: the words suggested are law, teaching, righteousness, and duty according to context. It may be said that Dharma is right as opposed to wrong. quote a scholar in the subject. "To the extent that every manifested thing is bound upon the wheel of Becoming, Dharma is the way which leads from this to a better that; in human terms, from illusion to Enlightenment." Buddhist Dharma connotes justice, moral merit, good deeds. virtue, law and duty, but above it connotes Nirvana (Nibbana) and the Path to it. a symbolic expression of Compassion (Maitri) and Nonviolence (Ahimsa). The note of Buddha's teachings is the Arya Marga or noble Eight-fold Path: right thought, right speech, right behaviour, right livelihood, right effort, rightmindfulness and right concentration. Thus, Buddhism down codes of conduct for all

people based on certain fundamental principles with great clarity and force.

Buddhism has a cosmic dimension. Its field of thought has a tremendous range and is too vast to be traversed easily as it comprises not only spirituality, philosophy and ethics but also science, psychology and sociology. It has been acknowledged that Buddhism "has a singular attraction for free minds" because it is a religion of reason. The Buddha declared that even his words in the Tripeetaka are accepted as authentic only after due examination, "as the wise test gold by burning, cutting and rubbing it, so are you to accept my words after examining them and not merely out of regard for me." Thus Buddhism is a scientific religion. Sir Edwin Arnold declared, "Between Buddhism and Modern Science, there exists an intellectual bond".

It has been well recognised that Buddhism has been one of the most effective civilising factors in the world. While spirituality is at its core, it is also a system of self-culture. The Buddha called on man "to be a lamp unto himself, to hold fast to dharma as a refuge, to look not for refuge to anyone but himself." Social welfare was a necessary corollary to the Buddhist doctrine of universal Love. His doctrines had a pervasive

and beneficial influence on all aspects of cultural life and civilization. Today Buddha's words possess the same power and. dynamism as when they were uttered more than 2500 years ago. It influenced art and architecture, education, language and literature. There is a rich heritage of literature in Pali, Prakrit and Sanskrit which is the repository of the finest thinking in Buddhism. For 700 years, from 500 A.D. to 1200 A.D. the University of Nalanda maintained a unique position in the country as the centre of Buddhist literary and educational activities. In it were 10.000 students living in harmony, lectured to by a hundred of the finest minds of the day.

The close association of art and religion has been an ancient tradition in the East. Through Buddhist art, the doctrine of the Buddha reached all parts of the country. The many rock and pillar inscriptions of Ashoka have an architectural value as well as a special importance as instruments for the propagation of Dharma. Buddhism which flourished in India for more than 15 centuries has left a permanent heritage of art all over the country in the form of cave paintings, chaityas, stupas, viharas and icons. Their locations are sacred places of pilgrimage. A couple of centuries after the

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Mahapariniryana, the Buddha was represented symbolically in scenes of his life. His birth, renunciation, enlightenment and delivery of the first sermon are all subjects of paintings and a source of inspiration. In Bahrut and Sanchi the Jataka tales are depicted in bas-relief. There were great artists among Buddhist monks and nuns who raised chaityas and stupas. The influence of Buddhist art in Afghanistan is to be seen at Bamiyan where there are two standing Buddhas of surpassing beauty.

The cave paintings of Ajanta and Ellora and numerous other works of art stand in mute testimony to the greatness of a religion which could enrich not only the spirit but also art and culture. Ashoka's Wheel of Dharma at Sarnath is fittingly the national symbol of Free India.

Man should be judged not by his birth but by his moral worth alone. In the words of Buddha "He who is free from any possession and is not grasping, him I call a Brahmin." Today, social justice still remains a distant ideal. Untouchability and casteism still prevail and many forms of superstition exist. A revolutionary change in man's mind is necessary and can come about only through acceptance of the Lord's message.

Buddhism stands for peace and abhors violence. It implies the struggle of a compassionate moral order against arms and militarism. All those nations of the world sincerely desiring peace cannot do better than heed the message of the Buddha: "Hatreds never cease by hatreds in this world, but by love alone they cease. This is an ancient law".

May Lord Buddha's shining light guide us.

Even the pains and beliefs of good men contribute to cause misery to themselves as well as to the world.

SEEK THE SEEKER PROF. K. SUBRAMANIAN

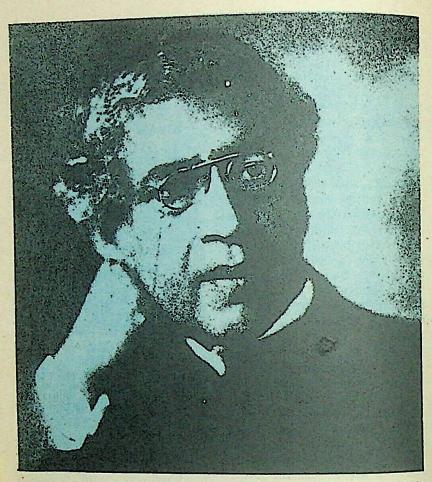
WE don't know what really want. Even if knew, we would be in trouble. After getting what we want, we will still be dissatisfied. We would seek something else and there is no end to our 'wants'. Anything outside of oneself can never give permanent happiness. There can only be temporary satisfaction. Man has become a problem to himself as he is alienated from himself. He chases shadows instead of finding the real substance in himself. Allthe time he is trying to trim the branches instead of tackling the root.

Spinoza says: "For the things which men, to judge by their actions, deem the highest good are riches, fame, or sensual pleasure. Of these the last is followed by satiety and repentance, the other two are never satisfied; the more we have, the more we want; while the love of fame compels us to order our lives by the opinions of others. But if a thing is not loved, no quarrels will arise concerning it, no sadness will be felt if it perishes, no envy if another has it; in short, no disturbances of the mind. All these spring from the love of that which passes away but the love of a thing eternal and infinite fills the mind wholly with, joy and is unmingled with

sadness. Therefore it is greatly to be desired and to be sought with all our strength."

Leaving aside evanescent things, we should seek which seeks. We should seek the first person without which there is no second or third person. We must go into ourselves to find out who we are. The following is a beautiful Jewish Story.

"There was once a man who was very stupid. When he got up in the morning it was so hard for him to find his clothes that at night he almost hesitated to go to bed for thinking of the trouble he would have on waking. One evening he finally made a great effort, took paper and pencil and as he undressed noted down exactly where he put everything. The next morning, very well pleased with himself he took the slip of paper in his hand and read: 'cap' - there it was, he set it on his head; 'pants'—there they lay, he got into them; and so it went until he was fully dressed. 'That's all very well, but now where am I myself?' he asked in great consternation. He looked and looked, but it was a vain search; he could not find himself. 'And that', Rabbi Hanokh said, 'is how it is with us."



'NOTHING can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is interdependent, and a constant stream of thought has throughout the ages enriched the common heritage of mankind. It is the realisation of this mutual dependence that has

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kept the mighty human fabric bound together and ensured the continuity and permanence of civilization. Although science is neither of the East nor the West, but international in its universality, yet India, by her habit of mind and inherited gifts handed down from generation to generation, is specially fitted to make great contributions in furtherance of knowledge.

Sir Jagdish Chandra Bose

Colossus in the World of Science

MONI BAGCHEE

Thus said Sir Jagdish Chandra Bose (1858-1937) whom Tagore, his lifelong friend, had rightly characterised as the image of the old Rishi of Ind.'. The life history of this man is the story of a voyager who had sensed his destination and whom no storm, no breakers nor bar turn back. Like a true Kshatriya, he fought his through with courage chivalry that derived inspiration from the immemorial traditions of India; and when he reached the cherished goal, only after waging a relentless war, he gave all that he had, again, as a worthy descendant of his ancestors. He dedicated 'not merely a laboratory but a temple' to his country, whose name he had, once more, after centuries of silence, made to reverberate through the long corridors of world achievements.

The ancestral home of Jagdish Chandra was in a village in Vikrampur (Dacca)—an ancient seat of Hindu and Buddhist learning and culture—the home of Atisa Srijnano, who carried, centuries back, the message of the Buddha to China. Vikrampur has given to India many worthy children who have helped to contribute to the heritage of the land and make her richer and greater at home and abroad. Of them the names of Desh-Chittaranjan Das and bandhu Sarojini Naidu stand out. dish Chandra Bose was however, born in Mymonsingh where his father was a Deputy Magistrate. He was a remarkable man and his character and example was a great impulse and inspiration throughout the son's life. When the boy was hardly 11, he was admitted in Hare School in Cal-Soon afterwards Jagdish Chandra went to St. Xavier's meant exclusively for School, and Anglo-Indian European boys. Here, on the very first day after the school hours, he was challenged to fight with the champion boxer of the class. To quote Bose's own words: ʻI then knew nothing about boxing; nevertheless, I accepted challenge and got the severest persisted punishment. Still I won victory and ultimately through determination never to yield against odds, however great.' This attitude, it should be noted Jagdish Chandra here, helped in his later intellectual contests.

At 16 he passed the entrance examination of Calcutta University with a scholarship and entered St. Xavier's College. Here he took the science course and thus came under the influence of a teacher who greatly moulded his career as a scientist. This was Father Lafont, a name that Jagdish Chandra always remembered with reverence and gratitude.' It attracted young Bose more to Physics than to Natural History for which he had shown a taste earlier. He passed the First Arts and B.A. examinations in 1877 and 1879. In the certificate signed by the Rector of the College it is stated that he had taken up Latin as second language and was also proficient in Sanskrit.

Young Jagdish then proceed-

ed to England for higher studies. entered Christ's College, He Cambridge University in 1881. Initially he was at a loss to determine the precise line of his course of studies. It is on record that by the middle of the second year he could settle down to regular work in Physics, Chemistry and Botany. decisive for his future career as a physicist was the teaching of Lord Rayleigh, whose patient careful experimentation and and explanation of things made an abiding impression on young Bose's mind. After Father Lafont at St. Xavier's College, Calcutta, it was Lord Rayleigh at Christ's College, Cambridge. who contributed most towards making a scientist of him. Jagdish Chandra passed the Natural Science Tripos of Cambridge University as well as the B.Sc. examination of London University at about the same time.

Armed thus with two British degrees, Jagdish Chandra returned home in 1885 and joined the Presidency College, Calcutta as Professor of Physics. The prejudice that an Indian was not competent to teach science was then widespread, and it operated against Prof. Bose. He suffered from the invidious distinction between an English and Indian teacher in respect salaries. His pay was fixed at two thirds CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri of the

incumbents. Added to British this was also the provision that because the appointment was for a temporary period; Prof. Bose was to receive one third of the pay normally attached to the post. He took to heart both these anomalies and decided on a new form of protest. He resolved not to accept the cheque for his monthly salary and continued doing so for three long years. And this he did at a period when the fortune of the Bose family was at its lowest ebb.

During the first nine years of his service as Professor of Physics, Jagdish Chandra was engaged in organising his laboratory and a course of lecturedemonstrations for which later became justly famous. Scientific hobbies like photography and recording of voices with one of the earliest models of Edison's photographs were amongst them. The great turn of his life was yet to come, but it was not in the line of his professional activities. On his 35th birthday on the 30th November, 1884, Jagdish Chandra resolved that his best efforts henceforth would be dedicated to the furtherance of new knowledge by unravelling the mysteries of nature. But there were hurdles in his way. Firstly, he had to snatch odd hours from his duties as a professor for this purpose, and, secondly, he had to build his laboratory out of nothing for the work.

Recalling the early days of his research work at the Presidency College, Prof. Bose once observed, "There was no laboratory and no instrument-maker. Every one said that original scientific impossible in India. work was But it came to me as a flash that it was not for man to quarrel with circumstances but bravely to accept, to confront and dominate over them, and we belonged to a race which had accomplished great things with means." As the lecture hours were long, the only time Jagdish Chandra could find for his investigations was after the day's grind. He had to carry his investigations far into the night. There was no grant for research and he had to spend quite a fair amount out of his own slender income on equipment and assistance.

II

His early research in Physics was conducted on electric waves. The work which at once drew the attention of scientists was his in 'Hertzian waves'. research which then most prominently held the field of scientific inves-Prof. Bose abroad. tigation effected considerable improvement upon Hertz's detector of electric waves. He then com-

municated his results in a paper "On the Polarisation of Electric Ray" to the Physical Section of the Asiatic Society of Bengal in May 1895. The paper claimed to prove that the electric beam when transmitted through crystal are parallelised. In that pioneer paper, it may be pointed out here, accompanied by demonstration, one could see the dawn of modern Physical Science in India, Jagdish Chandra sent his second paper to his former professor Lord Reyleigh and the English journal Electrician published it in December 1895. The third paper was sent to the Royal Society and it was published in its journal. The Society also offered financial help to Bose for continuation of research. It is not possible in this short sketch to narrate the full story of Prof. Bose's early researches Physics. Jagdish Chandra finally submitted another paper on the Electric Wavelength Measurements to London University, which was duly accepted; and the degree of D.Sc. was conferred on him in 1896.

It was in 1896 that he went to Europe on his first scientific mission. One good result of his visit to England was that Englishmen, hitherto fed on prejudices against capacity of Indians for scientific research work, were enlightened. Jagdish Chandra had succeeded in breaking through what had so long seemed a closed door, thus opening the highway to active and productive science for his countrymen. For the first time it came to be recognised by the West that the Eastern mind was equally capable of making great scientific discoveries and producing experimentalists as eminent as it had.

On return home he resumed his work vigorously and succeeded in completing paper paper on his subject and submitting them to the Society. But the most interesting turn of his career as a scientist was not long in coming. From Physics Jagdish Chandra turned to Physiology. A new era, as it were, dawned in the world of science when at the Royal Institution, London, he gave practical demonstration with the help of delicate apparatus designed and built by him on the response of the living and the non-living. His findings were challenged, but he continued to assert that there is no absolute barrier existing between Physics and Physiology.

Henceforward, Prof. Bose's researches were to be carried on entirely in a new domain—the world of responding plants. He wanted to demonstrate that all the characteristics of the response exhibited by animal tissues were

also found in those of the plant. Detailed descriptions of his experimental methods and the results of his researches in the new realm were for the first embodied in his Plant Response (1906) and Comparative Electro-Physiology (1907). His book, Researches on Irritability of Plants, published in roused so much interest Dr. Bose was invited by several important scientific societies of Europe to lecture before them. The rest is history.

III

Jagdish Chandra retired from the Indian Educational Service knighted in in 1915. He was 1917. The peak point of his wakeful dream life was attained on his fifty-ninth birthday, November 30, 1917, when he inaugurated his Research Institute by the side of his Calcutta resi-'I dedicate today,' said Sir Jagdish in his inaugural address, 'this not merely a Laboratory but a Temple'. And a temple it certainly is, even as a pure piece of architecture from floor to ceiling. Aldous Huxley who once visited the Bose Institute during the lifetime of the scientist remarked: "I have seen nowhere in the world such a place of scientific research. founder is more than a man of science—indeed he seemed to me like an ancient Indian sage.

Do you not see whither science is tending? The Hindu nation proceeded through the study of the mind. The European nations start from external nature, and now they too. coming to the same results. find that searching through the mind we at last come to that Oneness, that universal One, the Internal Soul of everything, the essence and reality of everything. Through material science, come to the same Oneness.

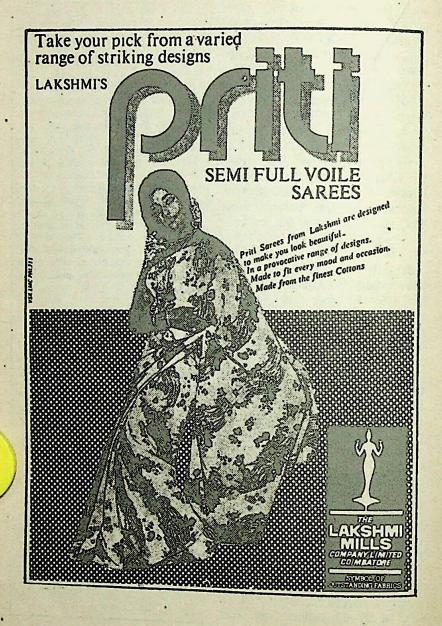
I have shown you this evening autographic records of the history of stress and strain in the living and the non-living. How similar writings!..So the indeed that you cannot tell one apart from the other...We have watched the responsive pulse wax and wane in the one as in the other...We have seen response sinking under fatigue, becoming exalted under stimulants, and being killed by poisons in the nonliving as well as in the living.

It was when I came upon the mute witness of this self-made records, and perceived in them one phase of a pervading unity that bears within it all things—the mote that quivers in ripples light, the teeming life upon our earth, and the radiant suns that shine above us-it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges 30 centuries ago.

"They who see but one, in all changing manifoldness of universe, unto them belongs eternal truth, unto none else, unto

none else."

Sir J. &C. Bose speaking at the Royal Society, London, 10 May, 1901.

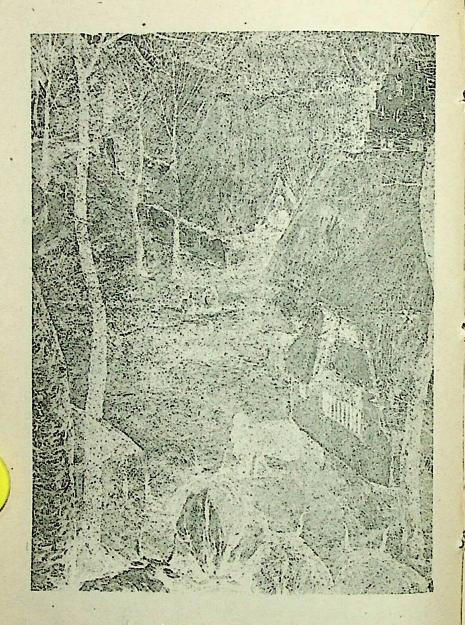


has given us new eyes to look at the world of living things."

In 1923, he made his sixth visit to Europe and it was about this time that his sixth book, The Nervous Mechanism in Plants. was published. Two years later Jagdish Chandra invented the Magnetic Sphygmograph, which revealed the unseen waxings and wanings of the plant's life, confirming his earlier view that the life mechanism is the same in plants as in animals. He was now universally acclaimed as the 'Revealer of a New World.' Honours were now showered on him from the four corners of the world. When he was accorded the Fellowship of the Royal Society he was the first Indian to be thus honoured. He was also nominated to the League of Nations Committee on Intellectual Cooperation.

Acharya Jagdish Chandra Bose's active scientific researches extended from 1894 till his seventieth year. This long period of 33 years of researches has really ushered in a new era in the world of science. He was by choice a man of science. But he was more. The scientist in him is not difficult of assessment. but his poetic temperament, philosophical outlook, keen sense of beauty and outstanding literary abilities are not so well known. The personality of Jagdish Chandra is not likely to be fully revealed if the generally accepted yardstick is applied to gauge his achievement.

In him actually reason and emotion were completely integrated. He had the insight of a scientist and the soul of an artist. His analytical faculties were quickened by his emotional impulses. Because he saw order running through the universe in all its diverse manifestations, he could see life as a whole. And this life was not nurtured in laboratories but nourished in art and letters and also music and drama to give it a rhythm and balance. Jagdish Chandra attained his harmony as few of his contemporaries in the East West did. The precision of his scientific mind he carried to and imprinted on everything around him. He could stand nothing in disarray, nothing out of focus. His daily life was ordered in a remarkable manner. Poetry stirred him (he was a great lover of Tagore's poems), music moved him, and flowers were his pas-Nature affected deeply. He was an ardent patriot, proud of his heritage. Deeply impressed though he was by the achievements of ancient India, Jagdish Chandra had the unshaken belief 'that the past shall vet be reborn in a nobler future through the efforts of their lives.' 000



LANDSCAPE—Brueghel

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Pieter Brueghel, the Elder

The Dutch Painter of Man and Nature

V. K. SUBRAMANIAN

THE stupidity of man and the sublimity of nature are the two constantly recurring themes in the paintings of Pieter Brueghel, the great Flemish master, who ranks among the supreme artists of all time.

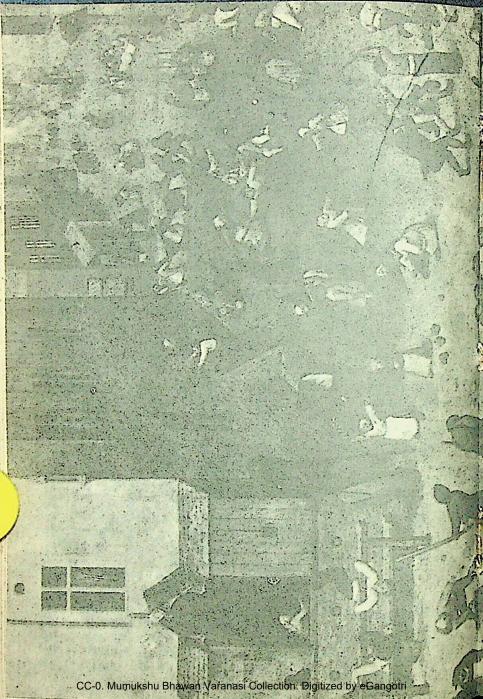
Michelangelo, a contemporary of Brueghel, held Flemish art in contempt. "They paint in Flanders only to deceive the external eye, things that gladden you... the grass of the fields, the shadows of the trees, and bridges and rivers... and little objects here and there without care in selecting and rejecting", he used to say.

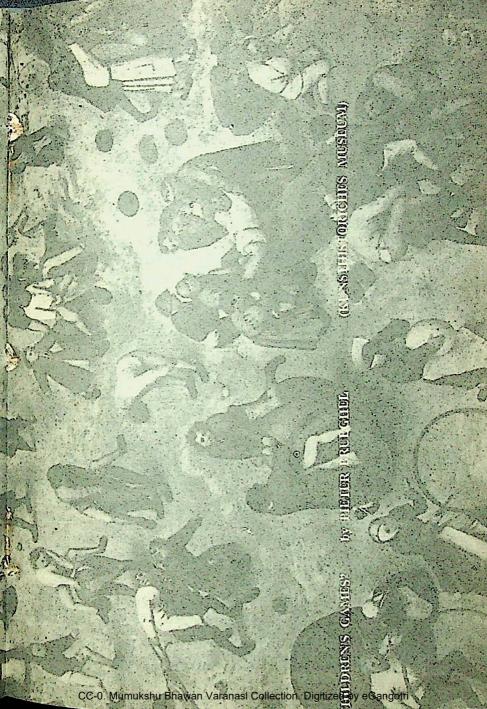
Brueghel was no doubt obsessed with nature and his homage to the changing seasons and the

pastoral landscape is perhaps unparalleled in the whole history of art. One of his biographers eulogised: "In a wonderful manner, Nature found and seized the man who, in his turn, was destined to seize her so magnificently...."

But he was also fascinated, as Will Durant puts it, "by the bitter side of human comedy—the cripples and criminals, the defeated or obscene, the inexorable victory of death..., the apathy with which the fortunate bear the misery of the unfortunate, the haste and relief with which the living forget the dead, ... the vast perspective of nature, that immensity of sky under which all human events

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THE BLIND LEADING THE BLIND

By Pieter Brueghel

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seem drowned in insignificance and virtue and vice, growth and decay, nobility and ignominy alike seem lost in a vast and indiscriminate futility and man is swallowed up in the landscape of the world."

Pieter Brueghel was born probably in 1532 at a village named Brueghel from which he derived his name.

In 1551 he joined the Antwerp Artists' Guild. He was apprenticed to a painter called Pieter Coecke. In 1552. he went to Italy and came back to Antwerp with many detailed studies of the Italian landscape. He led an erratic life at Antwerp till 1563, when he married Pieter Coecke's daughter Maria Coecke and moved to Brussels. Two sons were born to him: Jan and Pieter, the younger, both destined to become painters of repute.

On 5th September, 1569, six years after his wedding, Brueghel died, when he was nearly forty.

The major collection of Brueghel's paintings can be seen in the Kunsthistoriches Museum in Vienna. Prado Museum in Madrid and the Galleries in Naples, Berlin, London, Paris, Detroit and Washington also possess representative paintings of Brueghel.

Among Brueghel's outstanding works are "Children's Games" (in Vienna) in which adults are

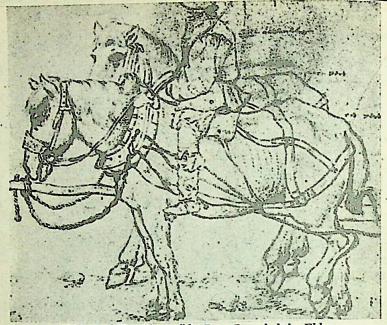
shown as playing children's games in a satirical manner, "The Blind Leading the Blind" (in the National Gallery of Capodimonte, Naples), a painting inspired by St. Matthew's phrase: "But when a blind man leads another blind man, both fall into the pit" in which a pessimistic pictorial form has been given to the tragic fate of erring humanity, "The Wedding Dance" (in Detroit Institute of Arts) which has captured the uninhibited ribaldry at a wedding, when people give themselves up to gluttony and sexual liberty and "The Wedding Banquet" (in Kunsthistoriches Museum, Vienna), which shows the scene in which guests at a wedding are fed.

Brueghel's paintings of the seasons, "Hunters in the Snow" and "Return of the Herd (Autumn)" (both in Kunsthistoriches Museum, Vienna) are also famous.

Among Brueghel's paintings based on biblical themes may be mentioned "The Procession to Calvary" and "The Tower of Babel" (both in Vienna), which are typical Breughel pictures containing crowd scenes in which the landscape also occupies a dominant part.

"The Triumph of Death" (in Prado Museum, Madrid) is a bizarre painting, in which the influence of Bosch on Breughel is

ults are clearly seen.



"Rider and Two Horses," by Peter Brueghel the Elder.

Both Bosch and Breughel had a deep knowledge of human existence and "a realisation of the fateful union between human beings and the world of nature." But while Bosch specialised in his depiction of demons and other creatures of hell, Breughel's love of nature toned down his satirical approach. Hence, in the paintings of Brueghel, it is his soulful depiction of nature which stands out rather than his parody of human nature.

In fact, Brueghel paintings mean many things to many men. As Time magazine's art critic wrote, "All Breughel's art concerns itself with the changeless and the immediate at the same time. His art asserts itself in slow degrees. First comes sen-

suous enjoyment, .for he veils each image in the most extraordiof nary counterfeit Second come observation, characterization, story-telling, things to notice, in a word.... The third and final stage of studying Brueghel comes when turns away. For the painting remains in one's mind as experience. One begins to relive what he has given, and only then to recognize it enduring truth."

Singular sensitivity to nature, a pessimistic pity for mankind and a satirical sense of humour mingled in the palette of Pieter Brueghel, and made him "one of the most delightful as well as one of the most philosophical of artists."

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DISCRIMINATION IN TRUTHFULNESS

SAVITRIBAI KHANOLKAR

WE all know some people who do not rest until they pass detrimental remarks on others. They do it because they believe their remarks are true and that it is their unwritten duty to voice them so as to correct the guilty party's mistakes. Often these remarks are not quite so innocent, but they are quite unnecessary and do not contribute to good feelings among friends.

Take for example a lady who was shown by another a bed of beautiful wild flowers and who kept on repeating several times: "Oh, but they are very ordinary flowers!" She was cancelling the idea and feeling of beauty and the marvel of nature by her wordly values that had nothing to do with aestheticism. She also naturally saddened the owner of the flowers by rejecting and refusing to share her

feelings of joy and wonder.

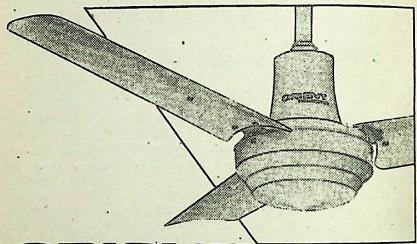
Frankness is to be praised, but it should be done with proper discrimination. Does one have to repeatedly denigrate others' ways, dresses or achievements? May be they are imperfect, but why open one's mouth where no reason arises? Are you yourself perfect?

Truthfulness should not be separated from kindliness except in extreme cases. The first thing about Truth is that one should be true to one's self. Don't try to cheat yourself, throwing dust in your own eyes so to speak, lest you get some nasty rewards on the rebound.

"Satyameva Jayate!" Truth always triumphs in the end. Indeed, it cannot be otherwise.

But it should be adhered to judiciously. When Shri Krishna and Arjuna were preparing them-

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selves for the final confrontation with the great warrior Karna, Krishna suggested they first call at the tent of Yudhishthira who was being ministered by master surgeons plucking a maze of arrows from his body.

The King was astonished to see them, expecting instead that they would have reached the thick of the battle and made short work of their foe. Karna had created such havoc in their lines that without our heroes he could never be checked and here were Krishna and Arjuna paying a solicitous call! Yudhishthira found this incomprehensible and became so incensed at this uncalled for behaviour that he tried to humiliate Arjuna by ordering him to discard his famed bow Gandiva.

That was more than Arjuna could tolerate and that very instant he reached angrily for his sword. Krishna giving him a sidelong glance held his hand back and asked quizzically what he planned to do. With a great sigh and eyes reeling in fury, he said he was about to kill his own brother because he had taken a vow earlier that he would kill whoever demanded that he surrender his Gandhiva. "Now, Friend," said Arjuna, "how can I be true to reached and that the surrender his Gandhiva.

"how can I be true to my vow?"

Krishna asked him whether
the sin of killing a king and his
eldest brother to boot was a

lesser sin than the breaking of his foolish vow. He berated him rightly for his lack of judgement which might have caused much suffering had he acted on it.

Then Krishna to appease him related the tale of the village simpleton who could never tell a lie. When brigands one day pounced on the village, all fled and hid themselves in the woods except the simpleton who was soon caught by the robbers who asked him about the whereabouts of the villagers. Since he refused to tell a lie even to save the lives of innocent people the people were all killed. How small would have been the sin of that man had he spoken an untruth compared to his callousness in causing the butchery of so many men, women children?

One has sometimes to suffer for a minor sin rather than commit a greater one in refusing to help others who might be in danger. Had this man even died to save the others, he would have gained untold virtues instead.

Let not our virtues cause harm to others, let us be truthful but in the true sense. Ramakrishna used to say that adherence to Truth alone was sufficient tapascharya in this age, to let one reach the Goal. Try it!

The Three Forms

of

KNOWLEDGE

THERE are three forms of knowledge. The first is intellectual knowledge, which is in fact only information and the collection of facts, and the use of these to arrive at further intellectual concepts. This is intellectualism.

Second comes the knowledge of states, which includes both emotional feeling and strange states of being in which man thinks that he has perceived something supreme but cannot avail himself of it. This is emotionalism.

Third comes real knowledge, which is called the Knowledge of Reality. In this form, man can perceive what is right, what is true, beyond the boundaries of thought and sense.

Scholastics and scientists concentrate upon the first form of knowledge. Emotionalists and experientialists use the second form. Others use the two combined, or either one alternatively.

But the people who attain the truth are those who know how to connect themselves with the Reality which lies beyond both these forms of knowledge. These are the real Sufis, the Saints who have realised Self.

-ibn El-Arabi.

Madabhushi Anantasayanam Iyengar

Patriot and Parliamentarian

P. RAJESWARA RAO

parliamentarian are different and distinct. While the former is moved by sentiment, the latter is guided by reason. Theyrarely co-exist in equal measure. But they combined and coincided to a remarkable degree in Madabhushi Anantasayanam . Iyengar, who shed his mortal coil recently at the ripe old age of 88 full of honours.

Though he was born poor, he was above want since he entered the legal profession, where he occupied top position. But his services were readily available to the poor and, in fact, there were occasions when he followed them to plead their cause gratis in out-of-the-way places. Though he was traditional and orthodox by birth, upbringing and ways of life, he an ardent champion of

THE roles of a patriot and a Harijan uplift and was tolerant towards the heterodoxy. public life synchronised with his professional career in 1915 at Chittoor. He was lucky to be junior to C. Doraiswami Ivengar, a leading lawyer who was also President of the District Congress Committee. In the fitness of things, he became the Secretary.

He plunged into the Home Rule movement when Dr. Annie Besant was detained in 1916. At a meeting of the All India Congress Committee held Vijayawada in 1921 with Konda Venkatappiah presiding, he met top-ranking national leaders like Gandhi, Mahatma Nehru, Madan Mohan Malaviya, Lajapat Rai, Prakasam Pattabhi Sitaramayya. Inspired by their example, he too suspended his legal practice

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took up constructive programmes like popularising khadi, Harijan uplift, communal harmony and prohibition. He started a hostel for Harijans at Tirupati and built the Congress House at Chittoor in memory of his brother Ranganadham. He toured rural areas extensively and formed Village Congress Committees.

When the Congress Party decided to contest for Central Assembly in 1934 T. N. Ramakrishna Reddy, belonging to the Justice Party, was requested to accept the Congress ticket since. the Reddy community dominated Rayalaseema. On his lining the offer, Anantasayanam lyengar became the inevitable choice and won with the support of Dr. C.R. Reddy, eminent educationist, and the youth headed by P. Thimmareddy, then a student who later became the Revenue Minister of Andhra Pradesh.

While Dr. C.R. Reddy, Dr. Radhakrishnan, Gadicherla Harisarvottamarao Kadapa and Kotireddy of Rayalaseema supported the formation of separate Andhra Province, C.L. Narasimha Reddy and others opposed the demand apprehending that Andhras from the coastal area would dominate. Conclusion of Sri Baug Pact in 1938, which guaranteed equal opportunities with the choice of Capital

High Court to Rayalaseema, allayed all doubts and fears and Anantasayanam Iyengar presided over the Annual Session of Andhra Mahasabha held at Guntur in 1939. He was imprisoned for two years during the freedom struggle.

As a parliamentarian at the Centre, Mr. lyengar had a long and distinguished record for 28 years from 1934 to 1962. While the number of active legislators is few, Members of the Legislature are many. He belonged to the former category displaying wit and wisdom. His contribution in framing the Constitution of India is a matter of history. As Speaker of Lok Sabha, he hauled up R. K. Karanjia, Editor of Blitz, for contempt of the House, put him in dock, made him apologise and let him off with an admonition. He also ruled out a privilege motion against our elder Statesman C. Rajagopalachari, when he attacked some legislators as persons with ostensible no means of living liable to rounded up under the Criminal Law.

As Governor of Bihar. Mr. Iyengar was independent with a mind of his own and indifferent to the wishes of the high and the mighty. If he were a courtier, he would have continued for long in that guberna-

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torial position. In retirement, he was united with his first love Sanskrit. As Chairman of Kendriya Sanskrit Vidya Pith he rendered yeoman service. shed lustre on every position he occupied. He loved the company of the learned and lived up to the dictum that pleasure of mind was superior to the pleasure of body. He ripened into a savant and delivered Kamala lectures at the Calcutta University and Spring (Vasantha) lectures at Pune. In the fitness of things, Sri Venkateswara Uniconferred Honorary versity Doctorate on Mr. Iyengar.

He was kind and considerate, helpful and hospitable to one and all. He proved to be a guide, friend and philosopher to many. His concern for lepers reminded one of Mahatma Gandhi, who admitted Parachura Shastry, a Satyagrahi and Sanskrit scholar into his stricken with leprosy, Ashram and personally attended to all his needs. He continued in public life without experiencing pangs of poverty or perils of insecurity and successfully fathered a dozen children and got them well-settled in life.

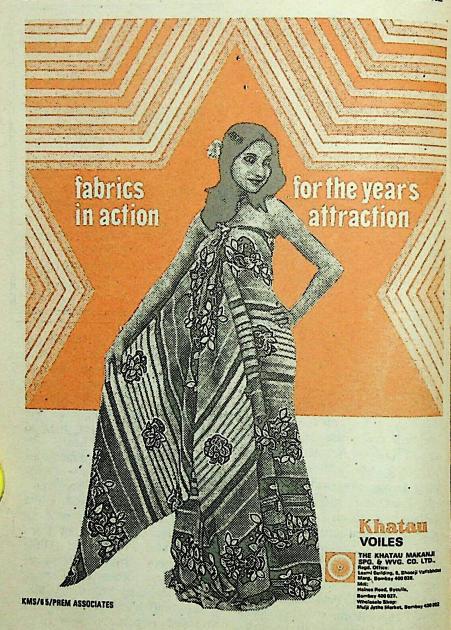
He was non-controversial and a veritable Ajatasatru. Though he was an ardent follower of Andhra Kesari Prakasam, he enjoyed the esteem of Rajagopalachari and Pattabhi Sitaramayya.



MADRAS-17.

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Indira Gandhi and Morarji Desai respected him equally. He was an ardent Congressman, loyal to cherished values, and Party should be that Janata named as Janata Congress. was big in body, bigger in mind and biggest of all in heart with amplitude and dimensions the He symbolisof an institution. ed the ancient culture and tradition of India at its height. Quite appropriately, he passed away peacefully at the feet of Lord Venkateswara of Seven stone, every tree, where every every blade of grass, every speck of dust and every drop of water is holy and hallowed. May his soul rest in peace! 000



ON HAPPINESS

DR. KARAN SINGH

A CARTOON in an issue of the New Yorker sums happiness devastatingly. shows two senior executives upto their noses in graphs and documents, glaring at a third man leaving the room. One of them says to the other: "Now there goes a happy man, the damn fool." How true it is that many of us seem to have lost the capacity for happiness. We are so engrossed in the daily routine of life and so overwhelmed by the inflated importance we tend to give to our own role in running the world that the capacity to be joyful is rapidly becoming thing of the past. Perhaps this is more marked in the socalled advanced nations of the West than in India. But the disease of unhappiness seems to have hit at least our metropolitan centres and will probably grow steadily in the years to come.

The unhappiness that I speak



of is not connected with material possessions. In fact, one can still find in the villages and fields of India a spontaneous joy that has largely evaporated from the cities. Among politicians in particular there is the tendency to feel that happiness is a luxury which must be strictly avoided, and that an involvement in public life necessarily implies not only a lack of joy

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but, worse still, a lack of humour. My own view is that the reverse is true. If we are to succeed in any measure in lightening the burden of others, we must first develop within ourselves the capacity to respond joyously to beauty.

Despite all the poverty that there is in India, ours is still one of the most beautiful countries in the world. Even the simple phenomena of daily life —the sunrise with its glowing promise and the mellow colours of the sunset, the glorious pageant of the starry heavens at night and of the moon that is always changing—can be sources great joy. For those who privileged to live in the mountains, the sight of tranquil lakes and the sound of running water is matched only by the laughter of children. But the faculty to perceive beauty and derive joy from it seems to be growing increasingly dormant in man. Indeed this is one of the weakest aspects of our education. We teach children a great deal about a number of extraneous matters, but neglect to teach them how to perceive beauty and respond creatively to it.

Many people of late are drawing longer faces than ever before. Thus a brilliant intellectual with a really fine mind has become so used to looking at

the gloomy side of events that he has become a veritable prophet of doom, dismissing as unreal any sort of silver lining that may be pointed out to him. A young housewife, happily ried to a fine husband and having lovable children, is through a phase in which nothing she does seems to bring her real happiness. Such instances can be multiplied infinitely. The point is not that things are not difficult, that corruption is not rampant or that manipulation has not become virtually a way of life. The point is that despite all the imperfections around us and in us, we simply cannot afford the luxury of despair or pessimism.

The quest for happiness is as old as the human race itself, and will continue until the last human being is alive on planet. There are many definitions of happiness, but although a certain level of material welfare is essential, it is quite clear that happiness is not to be had simply by a proliferation of possessions. Thousands of years ago Upanishads recorded that man could never be satisfied wealth and that the true form of enjoyment could be possible only by renunciation. doctrine was later developed in the Bhagavad Gita as renunciation not so much of objects as

YUDHISHTHIRA ANSWERS YAKSHA

- Q. What makes sun shine every day?
- A. The power of Brahman.
- Q. What rescues man in danger?
- A. Courage is man's salvation in danger.
- Q. By the study of which science does man become wise?
- A. Not by studying any sastra does man become wise. It is by association with the great in wisdom that he gets wisdom.
- Q. What is more nobly sustaining than the earth?
- A. The mother who brings up the children she has borne is nobler and more sustaining than the earth.
- Q. What is higher than the sky?
- A. The father.

- Q. What is fleeter than wind?
- A. Mind.
- Q. What is more blighted than withered straw?
- A. A sorrow-stricken heart.
- Q. What befriends a traveller?
- A. Learning.
- Q. Who is the friend of one who stays at home?
- A. Wife.
- Q. Who accompanies a man in death?
- A. Dharma. That alone accompanies the soul in its solitary journey after death.
- Q. Which is the biggest vessel?
- A. The earth, which contains all within itself is the greatest vessel.
- Q. What is happiness?
- A. Happiness is the result of good conduct.

of the fruits of action. Be that as it may, it would be a real disaster if we became like those very important people in the cartoon, so full of our self importance and vain glory that we automatically look upon any happy person as a fool.

Within each individual, we are told, is the true fountain of happiness, not merely at the exterior level of physical satiation but in deeper and deeper levels culminating finally in the great ananda of self realization. The cobwebs of our inhibitions, the constrictions of our social and

political activities, the masks that we put on in the course of our daily lives—all these are swept away in the onrush of the mighty ananda that beats like an ocean at the deepest levels of our consciousness.

But before we can reach the ocean we have to first discover the tiny spring of joy that bubbles within us and then follow the path of its crystal stream as it makes its way laboriously, but surely, towards its destination. More, not less, idealism is the answer to man's dilemma in this nuclear age.

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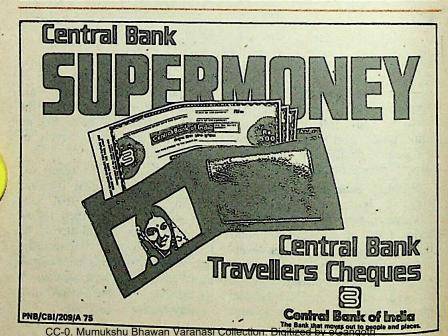


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Streamlining Our Religion-12

R. B. LAL

The Law and Its Maker

THE popular belief is that God as Creator and Ruler of the personally controls everything in the world. As a matter of fact, by close observaand deep reflection the sages of India discovered long ago that many phenomena of nature, like sunrise and sunset, seasons, tides, phases of the moon, and eclipses of sun and moon, occur with predictable regularity and show no evidence of interference by supernatural beings. They found it necessary to postulate two distinct but related and complementary aspects of God, namely Purusha (Person) and Prakriti (Nature or Matter). Purusha is Person or Spirit and possesses intelligence and feeling. Prakriti, as the complement of Purusha, is impersonal and its distinguishing characteristic is that it is Jada, that is to say, inert, devoid of both feeling and intelligence.

Paradoxical as it may seem, Purusha, the Personal God, is a mere spectator, at best an overseer, who does not interfere, while the lifeless, heartless and brainless Prakriti creates and sustains the universe on His behalf.

The Gita says: "Though the author of this universe, know Me, the immortal Lord, to be a non-doer. (IV/13) With Me as supervisor, Nature (Prakriti) brings forth the whole creation, both animate and inanimate; it is due to this reason that the wheel of Samsara is revolving (IX/10). He really sees who sees all actions being done in all respects only by Nature and the Self as the non-doer." (XIII/29).

Prakriti is sometimes explained as Maya, the illusive or delusive power of God, which hides Him from us, makes the One apmany and shrouds the pear as workings of Nature in mystery. Prakriti is also sometimes identithe Divine Mother. fied as who, with Purusha as Father. the universe. creates these interpretations account for

certain well-known facts and are very satisfying to the devotees.

But according to the definition we are now discussing Purusha does nothing and Prakriti, which creates and rules the world unaided, is inanimate. So Prakriti cannot be the Divine Mother and we must look out for another explanation. The Gita itself has provided the clue. Prakriti is the cause as well as effect. (XIII/ 21). Therefore it must be God's own infinite energy which works automatically but according to permanent laws and plans made by God. In short, Prakriti is Energy-Law-System, which creates, rules and runs the universe on behalf of God, Who having set the whole show in motion remains more or less a silent witness.

Prakriti, as Divine Energy, is present everywhere—here latent. there manifest. It appears in many forms such as gravitation, heat, light, electricity, thought, feeling and life-force. It produces great results from small causes. It is all-powerful and ever at work, yet bound by the laws of God. These laws are fixed, universal, eternal and selfacting. Their number is countless, for every event in nature or in life takes place according to a law or set of laws.

The best of man-made machines require an external source of energy and constant supervision. But the vast machine which God has made is so perfect and its energy supply so inexhaustible that it runs smoothly and automatically without requiring any day-to-day attention or direction from Him. This is the only arrangement worthy of a perfect Being who possesses infinite power and infinite wisdom and does not act like a petty official running hither and thither to assert and show off his authority and direct everything personally.

The division of functions between Purusha and Prakriti has made rational science and rational religion possible. It has introduced order where, without it, there would have been only chaos and confusion. Man is not required to overcome the will of God, which in any case would have been impossible, but only to discover and obey the laws of Nature; and if he does so, his well-being is assured.

It is to be particularly noted that the authority that judges, rewards and punishes human actions is not the sentient Purusha but the inanimate Prakriti, which enforces the laws strictly and uniformly without being influenced by prayers, petitions, gifts or threats. The Gita declares: "The Lord determines not the doership nor the doings of beings, nor even their contact with the fruit of actions. It is

Nature Prakriti, that performs these functions." (V/14). Sri Krishna has, in fact, given the assurance that He is equally prosent in all beings and there is none hateful to Him nor dear. (IX/29).

Good and bad deeds take time to mature and bear fruit. But God and Nature are absolutely just and impartial. Though a man may have to wait patiently, there is no power on earth or in heaven that can permanently deprive him of the due rewards of his good deeds.

Science provides a striking confirmation of the doctrine of Prakriti. For, it has established that the physical world is ruled by laws which are fixed and universal and show no sign of interference by gods, angels or fairies. It is reasonable to extrapolate from the known to the unknown and to believe that the moral and spiritual world, too, is ruled by eternal, unchangeable and universal laws which are the same for every one.

The laws of nature are different from man-made laws. The latter vary from country to country and even in the same country they are revised from time to time. But the laws of nature are eternal, immutable, universal, impersonal and inexorable. The punishment for their breach is automatic and generally comes silently and

without any warning. Nature is friendly to those who abide by its laws, but crushes and annihilates those who constantly violate them.

It will be seen that the Law of Causation, which according to scientists holds sway in the world of matter, is the same as the Law of Karma, which Hindus apply to the world of the spirit. The Law of Karma, again, is only a corollary to the Doctrine of Prakriti, which covers both the physical and moral sides of life. It is a pity that the Hindus who discovered the doctrine of Prakriti ages back, did not use it to unravel the mysteries of physical nature and the Westerners who have so successfully applied it for this purpose, are reluctant to extend it to the moral and spiritual. world. Had it been otherwise, the history of the world would have been different.

Modern Western Thought

Increasingly thinkers all overthe world—scientists, philosophers and even theologians are coming round to the view that God does not work by personal fiat but through fixed laws, which are universal, consistent and discoverable. Thus, according to Emerson, the universe is ruled not so much by a superhuman power as by the immanent divinity in things, which works according to laws. "These laws", he said, "execute themselves. They are out of time, out of space and not subject to circumstances.... the world is begirt with deity and with law."

"It is only when we discern" writes Lord Samuel in his book Belief and Action, "in nature itself the reign of law, and in the law the hand of God, that we may see a divine splendour in the natural world that is about us, and may open an access to what lies beyond."

Max Born, who won the Nobel Prize for his work in Physics, writes in his book The Restless Universe: "Truth is what the scientist aims at. He finds nothing at rest, nothing enduring in the world. Not everything is knowable, still less is predictable. But the mind of man is capable of grasping and understanding at least a part of Creation; amid the flight of phenomena stands the immutable pole of law."

Emphasising the shift from the will of God to law and system, William James wrote in his book Varieties of Religious Experience: "Science, on the other hand, has ended by utterly repudiating the personal point of view.... The books of natural theology which satisfied the intellects of our grandfathers seem to us quite grotesque, representing, as they did, a God who conformed the largest of things of nature to the paltriest of our private works. The God whom science recognises must be a God

of universal laws exclusively, a God who does a wholesale, not a retail business. He cannot accommodate his processes to the convenience of individuals."

Similarly G. R. Harrison says in his book What Man May Be: "When one studies the picture of evolution... as nature tried first one experiment and then a million others... one sees then a Creator that provided the impulse and impetus, order and a guiding law, and then left the development... to the unfolding of this law."

There can be no inconsistency between the Maker of laws and the laws He has made. We cannot worship Him without obeying His laws. In fact, obedience is only, a form, and very often the best form, of adoration.

The Qualities of Nature

One remarkable feature of Prakriti is that it is characterised by three gunas or qualities, namely Sattva (Harmony, Light Purity), Rajas (Motion, Passion or Activity) and Tamas (Darkness, Inertia or Delusion). At a given time any one of the qualities may be predominant while the other two are more or less dormant. But no creature, not even gods, can be altogether free from these qualities. Penetrating every nook and corner of the universe, they may lie concealed in the innermost recesses of the human Says the heart.

Gita: "There is no existence here on earth, in the heavens or among the celestials, or anywhere else in creation, which is free from these three qualities born of Matter." (XVIII/40).

The Gita adds: "Wisdom arises from Sattva; greed, undoubtedly from Rajas; likewise error, stupor and ignorance arise from Tamas. Those established in Sattva rise to higher regions; the Rajasic dwell in the middle state; the Tamasic go downwards, enveloped in the vilest qualities." (XIV/17.18).

All human actions are coloured by one or other of these qualities whether openly or secretly. The author of the Gita has taken great pains to emphasise the allpervasiveness of the gunas. Many actions such as Yajna, Tapas and Dana, and acquisitions like knowledge, which are commonly believed to be wholly good and unmixed blessings, may be Sattvic, Rajasic or Tamasic, depending on the motives which prompt them and the use to which their fruits are put. Even faith, japa, meditation, devotion and devotees, though outwardly sacred and holy, may be inwardly self-seeking or even evil.

Prakriti is not to be confused with Mammon or Devil. Mammon is a person, Prakriti is impersonal. Mammon is the tempter and corrupter of men and the enemy of God. Prakriti neither



tempts men nor opposes God. It does not dictate man's actions results. It is but only their 'God's own energy and its manifestation in matter and life. It is God's own will expressed in permanent laws and systems. Mammon is wholly evil, but Prakriti is good, evil and mixed. Though Prakriti is a mixture of three qualities, man is free to choose any of them as the motive force for his actions; and the whole course of religious discipline consists in making this choice wisely at every step in life so as to make oneself and one's motives and actions more and more Sattvic.

(To be continued)

Three Great Physicists

JASHBHAI PATEL

INDIA is a vast country. For her size and population she has produced only a few outstanding scientists. They can be counted on one's finger-tips if the Nobel Prize or the Fellowship of the Royal Society of London is any guide. To this date 21 scientists of Indian origin have received the F.R.S. and only two have been awarded the Nobel Prize. The latter record is somewhat better than in literature where the lone recipient of the prize is Rabindranath Tagore. The word 'Indian origin' also needs to be stressed because some of these scientists are no more Indian citizens.

The causes of this malady are numerous and many a debate has raged from time to time to remedy this situation but all these have proved futile. In this despondent condition the redeeming contribution came from three outstanding Indian physicists who made significant advances in Physics during the



MEGHNAD SAHA

first half of the present century. They are Meghnad Saha, Satyendranath Bose and Chandrasekhara Venkata Raman. Indians do know these names but scarcely know the significance of their works. In this article a brief summary of their achievements

is presented.

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The first brilliant contribution came from Saha. Between 1918 and 1920, he wrote a series of papers which contained a key equation and its application to stellar spectra which in turn gave information about stellar atmospheres. The equation is now known as Saha's equation of thermal ionization and gives the pressure of stellar atmosphere in terms of its temperature, the ionization potential of its atoms, and some constants.

The stellar spectra originate due to emission of light from the hot interior of stars and its selective absorption by the atoms present in the relatively cooler exteriors called stellar atmospheres. The selective absorption by the atoms appears as dark thin lines known as Fraunhofer lines, on the continuous background of stellar spectra. lines fall at the same position as the laboratory determined emission spectral-lines of elements and help us to identify elements present in the stars. Many dark and many elements were identified by astronomers in this manner, but many more

lines had remained unexplained. And the astronomers did not know what to make of them. Saha's theory of thermal ionization removed at a stroke most of these anomalies, and his equation provided for the first time the theoretical basis for the classification of stars.

The impetus given to astrophysics by Saha's work has been recognized by many renowned astronomers and scientists all over the world; and the tributes paid to him are so numerous that it is impossible to them all in the brief compass of this article. We quote here only two: one from the famous historian-astronomer Otto Struve who is sometimes described as the son, grandson and great grandson of astronomers who directed observatories in and the other from the famous biologist J.B.S. Haldane. former said:

'His brilliant work on the ionization of stellar atmospheres more than thirty years ago, resulted in a revolution in scientific thought comparable to that which occurred when Fraunhofer and Kirchoff laid the foundations of the troscopic investigations of the celestial bodies. Saha's work has been a source of constant inspiration to virtually astrophysicist during the present generation. My early studies in stellar spec-

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troscopy received an impetus from his work, and I believe that I have never written a scientific article in which I have not in one form or another made use of his Theory of Ionization.'

The latter said:

'As a biologist who tries to keep up with the progress of other sciences I am in Professor Saha's debt because he has so greatly simplified Astronomy. Forty years ago we had to do our best to memorise peculiarities in spectra which were supposed to imply differences in chemical composition. By an argument which, like SO great advances in theory, was quite simple once it had been stated, Professor Saha showed that most of these differences could be explained by differences in surface temperature of the stars. Perhaps Zoology and Botany may yet undergo similar simplification.'

These two tributes give Saha an honoured place among the galaxy of astrophysicists. However, in modern times Nobel Prize has come to acquire an unfortunate criterion of judging the greatness of a scientist. Hence, in passing, it may be mentioned that Saha's name was proposed for Nobel Prize by the Laureate Arthur H. Compton who recognized his worth.

The next outstanding contribu-

BHAVAN'S BOOKS for Better Reading

tion was made by Satyendranath Bose. He, in 1924, wrote a remarkable paper, in which he gave a novel derivation Planck's Law of Radiation. doing so he laid the foundation of quantum statistics. His work was so important that himself translated the paper from English into German and published it in a German periodical. At the end of the paper Einstein added a remark: 'Bose's derivation of Planck's formula signifies, in my opinion, an important step forward."

Bose's work is Statistical Mechanics. This branch of Physics is abstruse and difficult to understand for a layman. It deals with a fictitious mathematical space called phase space.

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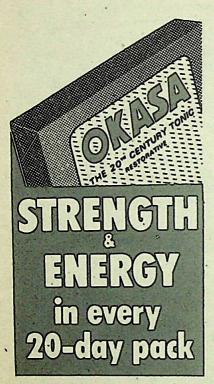
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Its coordinates are space coordinates as well as momentum coordinates. It is of several dimensions and cannot be pictured as we do our ordinary space. The volume of this abstract plays an important role in Statistical Mechanics and the statisticians used to choose the size of volume elements in this volume arbitrarily. Bose for the first time that this arbitrariness can be removed dividing the volume of phase space by hn (h is the Planck's constant) if the dimensions phase space are 2n. This significant step of making the size of volume-elements definite laid the foundation of quantum statistics and it agreed later with Heisenberg's Uncertainty Principle.

Another important step Bose took was to consider light parindistinguishable. The classical statistics was based on distinguishable particles which in turn made it possible to microstates. The definitions of macro and micro states are the cornerstones of any physical statistics, and the introduction of indistinguishable particles pletely removed this distinction between the macro and тісго states of classical statistics. Hence, Bose had to devise a new method of creating microstates for his new quantum statistics. He gave up the old combinatorial basis of classical

where distinguishable particles were permuted among the energy states to create microstates. Instead, he devised a new combinatory process in which he permuted the equal-sized volume-elements which contained a given number of particles. This new method paved the way for him to derive Planck's formula.

Apart from laying the foundation of quantum statistics, Bose's paper played an important historical role in the development wave-mechanics. Einstein applied Bose Statistics to material particles instead of photons. He obtained some remarkable results. One of these consisted of a sum of two terms: the first of which he could interpret as due to particle and the as due to wave. Thus he came face to face with wave-particle quality for material particles. Earlier, just two months before the arrival of his paper, Bose had attended the Solvay Cong-Belgium. There in friend Paul Langevin had tried to persuade him to accept de Broglie's ideas of wave-particle duality, but he remained sceptical to the end of the Session. But now because of his own result on account of Bose Statistics he accepted the new radical of de Broglie. He wrote two papers reporting his works. In the second paper he supported de Broglie's thesis. This paper came in the hands of



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SATYENDRANATH BOSE

Schrodinger who formulated the well-known wave-mechanics.

Today fundamental particles are classified into two categories: those which obey Bose Statistics are called bosons: those which obey Fermi Statistics are called fermions.

The Nobel Prize winning work in Physics was done by Chandrasekhar V. Raman during the years 1921 to 1928. The work is in experimental physics and was done by a team of workers whose leader was Raman. The final paper which was published in Nature in 1928 is in the joint names of C. V. Raman and K. S. Krishnan. Hence, it is not necessary to go into the details of each one's contributions. We will discuss only the merit of the

research work
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C V. RAMAN

Raman was studying the scattering of light by various liquids. In one of the experiments a liquid was illuminated by a mercury arc lamp and the scattered light was spectro-photographed. The spectrum showed not only the lines of mercury arc lamp but also some new lines or bands. These new lines or bands were slightly shifted from the parent lines. This was a new phenomenon which was later named 'Raman Effect' by the German physicist Pringshein.

Raman Spectra are very valuable in determining the vibrational-rotational states of molecules. In this respect they complement infra-red spectra. The substances whose molecules possess permanent dipole moments yield infra-red spectra whereas Raman Spectra have been observed with all forms of matter and are not restricted by

the frequency of the incident light. With the theoretical study of the symmetry of molecules it has become possible to predict which of the vibrations will be Raman or infra-red active.

The applications of Raman Spectroscopy are so numerous that we cannot go into them here. An independent article is needed to do them full justice. However, it can be said without any exaggeration that Raman Spectroscopy in course of time has become an indispensable tool in Analytical Chemistry and in industry. With the coming of powerful lasers it now rivals in-

fra-red spectroscopy.

Achievements listed here are not the only ones to the credit of these men, but their fame rests on them. Saha has contributed to many fields of Physics, specifically, in Radio-physics and Nu.. clear Physics. He was active in politics, too, and has given many papers on various planning schemes of national importance. He was interested in calendar reforms and in history. Bose was well known as the most versatile mind in the country and his interest spanned varieties of fields. His papers on Theory of Relativity are taken notice of by many physicists. Raman was a dynamic man and he took in his stride as diverse subjects as crystals, diamonds, theories colour, vision and hearing.

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The Will To Do

ROBERT E. DANIFLS

A deeper understanding of ourselves and others is really one of ilfe's great blessings. For, if we could learn to adjust and react favourably to all the circumstances of life, we would then have achieved a high degree of self-mastery. However, many we experience each day can be of value to us. In fact, without them, we would make very little progress in our mental and spiritual development because progress, for the most part, is only made against opposition.

VAL

It is true that great progress and benefit come from radiating those positive qualities of love, kindness, compassion, and good will to all. But it is by recog nizing, understanding, and overcoming the negative aspects of our being that the greatest advancement will be made. And one way to succeed in this is by critical self-analysis and a determination to overcome the unfavourable tendencies in our nature by replacing them with positive and more desirable qualities.

There is another factor we should consider; namely that our experiences in life revolve round and round like a spiral. Many experiences both pleasing and displeasing will occur again and again, until we have learned the lessons that these experiences of the problems and difficulties bring. Life does not happen by chance. There is a universal law operating right through it and we cannot escape its good intentions. The important thing is that we try to understand and work with it so as to gain the greatest value from these lessons and be thankful for the opportunity they bring.

Man, in the physical, mental, and spiritual sense, is the result of the evolution of a very simple form of consciousness, which we have designated as human. We are still in that process of evolution and we very often sense the compelling urge of nature striving to bring about the perfection of our beings. But our nature is unique, for we have awareness and must become conscious cooperators in this pro-

cess of evolution. And when we do, we reap the rewards of living a more spiritual and a more abundant way of life. The distinction we have above all other forms of life, is that we have become the actual creators of our own future and our own destiny. We have the choice, the will, either to cooperate with the divine decree, or to oppose its law. We can see, therefore, that our purpose in life is to become actual evolvers of consciousness, real creators in the divine scheme, by transmuting our emotions and thinking faculties into the pure gold of their spiritual nature.

It follows, therefore, that one of the important things we need to acquire is a true perspective of life and of our studies. This is vital if we are not to waste our lives by frittering away valuable time in useless endeavours. Only those who can apply themselves to the task can hope to gain the greatest rewards which the study of mysticism and particularly the Rosicrucian philosophy can bring, and our greatest teacher will be the experiences of life.

Quite naturally, these thoughts lead us to the view that we are either slaves or masters according to the power of the will. Without will, we would be entirely a slave to our desires. With a strong and powerful will,

we can be the masters of our destiny. For, in the proper exercise of the will-in directing our thoughts and emotions-lies all the possibilities for success in life. However, the function of will needs to be placed in a commonsense perspective. Some people think they can achieve any goal they desire merely by willing it to be. However, the will is only the medium for directing the real powers which lie within each of us. Before the will can be properly used and directed, the emotional and mental side of our being has to be well balanced. Where this is not will find the arrogant, domineering individual, or, on the other side of the scale, the highly emotional and often irrational type. Neither type can use the will correctly. However, with a well-balanced mind we shall regulate our desires so that they have a relative order of importance. As a result, we shall always act in a way that serves our own well-being.

Perhaps our greatest difficulty occurs when we are emotionally disturbed, for our reason and will power seem to be quite powerless when we are confronted with a deep emotion. One thing is certain, we should not try to stifle these feelings but allow them a natural channel of expression.

Though the importance of the will should not be underestimated, we should also realize that there are really two kinds of will, or two applications of the will. The will we have so far considered is known as self-will or the will of the mind. There is another, which can only be reterred to as the impersonal or spiritual will. In function they are very much the same, but in essence they are on entirely different planes. The former is rooted in the personality and is only concerned with promoting well-being. The latter finds its source in the divine consciousness within. Here the will has its greatest power, for it draws upon the very source of life itself and there is no limit to what it can achieve.

We all have ideals for the future and we can achieve success in these. However, our ideals have to become crystallized into a great vision of the tremendous possibilities that lie

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before us. We should build upon these ideals, day by day, until they become intense—fired by our emotions and the soul within us. This is the way to build and create the future and make every day the greatest and happiest day of our lives.

ANNOUNCEMENT

Please read in our next issue the article on 'Bhagavad Gita and Psycho-Therapy' by Dr. A. Venkoba Rao, being condensation of the paper presented by him at the Symposium on Life and Health Sciences held at New Delhi on 9 May 1978.

Notes & News

Bhavan's Project

ANCIENT INSIGHTS AND MODERN DISCOVERIES

Symposium on Life and Health Sciences



Prime Minister Morarji Desai inaugurating the symposium on Life and Health Sciences under the Bhavan's Project "Ancient Insights and Modern Discoveries."

WHILE modern science relied on experimentation, the ancient seers had the gift to obtain knowledge through intuition; and the knowledge acquired by man through the modern scientific approach forms a very small part of the total human knowledge which ancient civilization had acquired through dedication to Truth and God, observed Shri Morarji Desai while inaugurating a two-day symposium on 'Life and Health Sciences' organized by the Bharatiya Vidya Bhavan as part of its project

"Ancient Insights and Modern Discoveries" at the Federation House Auditorium, New Delhi, on May 9.

Pleasantly the day of Inauguration coincided with Akshaya Tritiya which some 77 years ago marked the announcement of a profound insight by Sir Jagdishchandra Bose and hence was taken by many a participant as a good augury. A galaxy of eminent men from the field of Life and Health Sciences cooperated with the Bhavan in making the symposium fruitful.

In his inaugural address Shri Desai pointed out that this project undertaken by the Bhavan was in keeping with the objectives of its founder Kulapati Dr. K. M. Munshî, who had deep faith in ancient Indian Culture. He felt that the project would require complete dedication if it was to yield worthwhile results. Shri Desai expressed the hope that scientists and medical men would endeavour to pursue research projects in a spirit of helpfulness to mankind.

Referring to the different systems of medical sciences. the Prime Minister said that Ayurveda was a perfect science, but the knowledge had been forgotten partly. Ayurveda had developed surgery, too, but all this would have to be rediscovered. He also, said that the

various systems should learn the best from one another instead of quarrelling among themselves. This required an attitude of humility in the pursuit of knowledge and a firm faith in the progress of mankind.

In conclusion, Shri Desai expressed his happiness in finding eminent scientists, doctors and others assembled to co-operate with the Bhavan in making the Project a success and gave his best wishes for the progress of the Project.

Dr. Karan Singh, M.P., and former Health Minister, presiding over the function spoke of the dedicated work of the Bharatiya Vidya Bhavan for the reintegration of Indian Culture and said that this project was a continuation of such a task of re-integration which was earlier attempted through the publi-



At the inaugural session of the symposium: Shri Morarji Desai going through the programme along with Shri Pravinchandra V. Gandhi a Trustee of the Bhavan. At left is Dr. Karan Singh who presided over the session talking to Shri S. Ramakrishnan, Executive Secretary.

cation of the History and Culture of Indian People and through its other various activities. He wanted a synthesis between Jnana and Vijnana—between Science and Technology—and between Paravidya and Aparavidya— Spiritual and Secular knowledge.

Earlier in his Welcome Speech. Gandhi, Shri Pravinchandra V. Trustee of the Bharativa Vidva Bhavan, referred to the momentous significance of the project and its great magnitude. He expressed the hope that as a national cooperative endeavour it would attract the attention of all eminent thinkers. scientists and Sanskritists and thus help the Bhavan to accomplish the task in keeping with its object, namely of resuscitation and reorientation of Indian Culture. Welcoming the Prime Minister, Shri Gandhi said that the Bhavan was indeed fortunate in having him to inaugurate the symposium. He recalled Shri Desai's long association with the Bhavan and Kulapati Munshiji.

Dr. Raja Ramanna. Director of the Bhabha Atomic Research Centre. and Chairman of the Science & Technology programme of the Project, detailed some significant things that have happened since the first symposium in April 1977 and observed that there was a growing interest in research relating to co-relative studies. He added that considerable work relating to collection of data for atomic theory had been done and a memorandum had been placed before the Education Minister emphasising the need for more determined efforts to recover and to utilise a number of manuscripts lying unexplored in libraries.

In the 'Review and Prospects' of Life and Health Sciences, Dr. Shantilal J. Mehta, Director, Jaslok Hospi-

tal and Research Centre, Bombay, and Chairman of the Life and Health Sciences Programme of the already initiated recalled the work in respect of these disciplines and referred to Dr. R.R. Diwakar's contacts in Russia as also those of Dr. Ashok Vaidya in Germany and Shri T.R. Subrahmanyan in United States and United Kingdom. He also outlined the methodology that the Bhavan intends to adopt in the endeavour to co-relate ancient wisdom with modern knowledge, He was hopeful that there would be a meaningful co-relation and that the wisdom contained in the various systems of medicine could be profitably utilised for improving the health of the people.

Shri Justice Tek Chand, Vice-Chairman of the Chandigarh Kendra, presented an Overview of the Project emphasising that Ancient Insights and Modern Discoveries was a profound concept of co-relative synthesis between ancient wisdom, knowledge and insights and modern scientific discoveries and technological achievements.

Shri Justice P.N. Bhagwati, Chairman of the Bhavan's Delhi Kendra, proposing a Vote of Thanks, expressed the Bhavan's deep feelings of gratitude towards the Prime Minister, Shri Morarji Desai for inaugurating the Symposium and giving A.I.M.D. Project the encouragement right sense of direction. He also heartily thanked Dr. Karan Singh for presiding over the Inaugural Session as also all other distinguished participants.

In the Technical Session on Life Sciences that followed, Rev. Fr. Lancelot Pereira, S.J., Principal and Head, Department of Life Sciences, St. Xavier's College, Bombay, delivered the keynote address. He emphasised the importance of life

sciences and the need for an integrated view of the different disciplines. The Session was chaired by Dr. (Smt.) Satyavati M. Sirsat, Head. Ultra-Structure Division, Cancer Research Institute, Bombay.

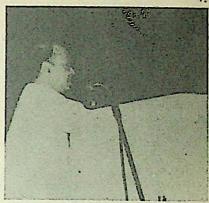
In the second Technical Session Health Sciences relating to Ashok B. Vaidya, Head, Department of Clinical Research, Ciba-Geigy Research Centre, Bombay, in his keynote address, raised the question whether the current interest relating to ancient medicine was a revelation Dr. (Smt.) G.V. or a renaissance. Director-General. Satyavati. Dy. Indian Council of Medical Research. New Delhi chaired the Session.

On May 10, at the third Technical Session, which was on Mental Sciences, Dr. R.M. Varma, Director, National Institute of Mental Health and Neuro-Sciences, Bangalore, in his keynote address, referred to the great deal of material that the ancients possessed in respect of medical sciences. Shri K. K. Shah, former Union Health Minister, was the Chairman of the Session.

In the afternoon, there was a panel discussion on Liver Diseases. Dr. B.M. Tandon, Professor and Head, Department of Gastro-Enterology, All-India Institute of Medical Sciences, New Delhi was in the Chair.

Many leading scientists and medical experts from all over India belonging to various disciplines, participated in the technical sessions and panel discussion. Original and highly scientific papers were presented; fruitful discussions were held; new projects were identified and future course of action for the A.I.M.D. Project was charted out.

At the concluding session in the evening, Dr. P.C. Chunder, Union Minister for Education, in his valedictory address, expressed his great



Dr. P. C. Chunder, Union Education Minister delivering the valedictory address at the symposium.

happiness at being able to participate in the Symposium sponsored by the Bhavan, which he described as one of the principal cultural institutions of our country, a repository of knowledge and a pulsating organization, which was the torch-bearer of Indian Culture and Knowledge.

Dr. Chunder emphasised the need for tapping various sources besides Sanskrit. He referred to the Indus Valley Civilisation and much of the material that scholars have recently been able to place before the world. He also said that in dealing with the past, one need not be overcharmed by it. We should adopt critical attitude.

In conclusion, Dr. Chunder expressed his confidence that the Project would become a worthwhile endeavour for the good of the country.

Dr. V.S. Jha, Chairman, U.G.C. Review Committee and former Director, Commonwealth Education Liaison Unit, London, presided over the Concluding Session.

Dr. R.D. Lele, Chief Physician, Jaslok Hospital and Research Centre, Bombay, spoke on research prospects and perspectives in systems of



Shri Sunder Ram Shetty performing Bhoomi Puja.

New Administrative Office planned for Vijava Bank.



medicine. He also summed up the proceedings of the symposium. Earlier, Yogacharya Shri B.K.S. Ivengar, Director, Shri Ramamani Icengar Memorial Yoga Institute. Poona, gave a lecture-cum-demonstration on Yoga and Mental Peace.

The Chairmen of the various technical sessions and the panel discussions placed before the gathering the reports of the respective sessions. Dr. Shantilal J. Mehta proposed a vote of thanks.

VIJAYA BANK AND ITS GROWTH

VIJAYA BANK, one of the leading banks of the country, will soon have a new building in Bangalore for its administrative office. Shri M. Sunder Ram Shetty, Chairman of the Bank laid the foundation stone of the ten-storeyed building on April 24, 1978. Incorporating the most modern developments in ture, the building when completed in 1980, bids fare to be a new landmark of Bangalore.

Vijaya Bank began as a small village bank confined to South Kanara district in 1931 with a capital base Rs. 8.670/-. The first branch outside the district was opened only 1943. The bank had hardly 20 branches in 1961. The number of branches has now risen to 517. Its carital base today is Rs. 1.80 crores. The bank has grown into one of the foremost in serving the priority and weaker sectors. Nearly 60 per cent of the branches have been opened in rural, semi-urban, backward and unbanked areas. The dynamic leadership of Shri Sunder Ram Shetty, who joined as full time Chairman in 1969 is mainly responsible for this phenomenal growth.

The Bhavan's best wishes for continued growth and prosperity of the Bank.

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BOOK REVIEW

Prof. U. A. Asrani, Published by Motilal Banarsidass, Bungalow Road, Jawharnagar, Delhi-7 pp. xxiv + 230. Price Rs. 40/-.

THE book under review is a collection of about twelve most important papers contributed to various journals and books now and then by Prof. U. A. Asrani. The work is intended to unveil Mysticism or Yoga of the Jnana (Gyana) Yoga type and bring it within reach of common understanding. The book explains its techniques psychologically and its philosophy scientifically. Its psychosomatic physiological benefits are also explained. The author proves that this yoga is meant for life here, with its definitive accent, on its contribution to Man's mental and physical health. This is a comparative, critiand thoughtful contribution. from an empirical and rational investigator. Documented with references to both modern and ancient endeavours in the study and practice of Jnana Yoga, the book unfolds the Easy Path (Sahaja) of psychophysiological well-being through a srecific therapy called Jnana-Yoga Therapy.

Prof. U. A. Asrani writes on Yoga with conviction and in his view Yoga is a way of life and a view of life as philosophy is. The author deals with a very interesting and vital problem of life, namely, the highest consummation of human existence which has been the theme of all philosophy, all religion and all mysticism and he has brought to bear

upon the problem the testimony of all the schools of Indian Philosophy of both orthodox and heterodox and that of non-Indian mysticism, such Sufism, Zen-Buddhism, as Taoism. and Christianity. The author has made wide references to the views of psychologists, who western studied the concept of mental health and integrity of human personality and to most recent schools of contemporary psychology, such as Parapsychology, Depth Psychology, Psychosynthesis, Field Psychology. Gestalt Psychology, Hormic Psychology and Psychosomatic Medicine. Contemporary western writers religion, history and civilisation who are well known to-day as guides of modern thought have also been quotauthor has thus ed by him. The to establish his thesis that psychological aspect of the cream of all mystic effort consists in a re Mental Health. markable level of with concentration, efficiency and maturity of potentialities, to such an extent, that he calls it ideal mental health.

Prof. Asrani has quoted the testimony of all the various Yoga disciplines of India, such as Jnana Yoga, Bhakti Yoga, Dhyana Yoga, Karma Yoga, Laya Yoga, Hatha Yoga, Raja Yoga, Patnajala Yoga, Kundalini Yoga etc. and has clearly expounded their psychological implications. He has also made references to the contemporary Indian spiritual saints. sages and writers, such as Sri Ramakrishna Paramahansa, Swami Vivekananda, Sri Aurbindo, Sri Ramana Maharshi. Mahatma Gandhi etc. The

author has not spared any writer, who has said anything about the highest consummation of man and how to realise it. The book is as thorough in this respect as it could be and is well documented.

Prof. Asrani was motivated undertake this study, in order to understand the nature, mechanism. meaning and purpose of 'a very remarkable psychological and spiritual experience', which suddenly flashed upon him, and 'which lasted for about 48 hours', 'at a time, when he was a detenue, on political grounds, prison'. According to author 'it commenced as a 'Come. what may' attitude, dispelling anxiety: but it soon developed into something very much similar to the Sthitapraina state described in the Gita II 54-71, as the quintessence of mystic achievement. This accidental mystic sort of experience led Prof. Asrani, to write this valuable work which can be compared to the falling of an apple before Newton which led to the study of the force of gravitation.

The purpose of yogic disciplines is to cleanse the body, mind and consciousness of everything which prevents the free flow of Soul-Awareness. To cleanse the body do certain things to encourage the removal of waste matter; to cleanse the mind, we release and neutralise patterns which do not serve a higher purpose; to refine the brain and nervous system, we let in the light of Spirit so that the final work can be done. This is the essence of Yoga, Yoga is not a game we play to acquire merit and it is not something with which we become involved in order to escape from daily responsibilities. Yoga is for the courageous, the one who has firmly decided to confront the mystery of life and to awaken to the understanding of what is true, so that the dream of mortality might fade forever from personal consciousness.

There are many useful books in recent times on Yoga which have been widely distributed and which have served well. This current offering by Prof. Asrani is meant as an excelleant guide to the sincere and dedicated seeker on the path and whose yearning is for liberation of consciousness. In short, this book is for the one who wants to become an embodiment of Yoga, and it is free from the usual deficiencies and incompetence of most of the popular literature propagating Yoga and can well recommended to students as a valuable introductory reading on the subject. I hope that the author of the present volume may be able to bring out early the second volume.

-Prof. K. S. Ramakrishna Rao.

SANSKRIT

SRI RAMAKRISHNAKATHAMRI-TAM PART I—Published by Ramakrishna Mission Calcutta Students' Home, Belgharia. Pp. 205; Price Rs. 20/-

THE self-effacing disciple Ramakrishna who chose to known merely as 'M' recorded the conversations of the great master and these were published in book form in Bengali under the above title. The Sanskrit translation though definitely laudable makes one wonder as to its utility despite the translators' attempt at justifying the same by claiming that Sanskrit is mother of Indian culture and tradition. Unless Schools and Universities prescribe selections from the book it can only embellish Sanskrit Libraries.

The translators use the perfect tense freely with the ostensible purpose of providing variety but despite their explanation the reviewer feels such usage inappropriate. The glossary at the end is quite exhaustive and helpful. The book contains a number of black and white photographs which add to the get-up of the book which is quite good.

—G. R. Mani Iyer

THE RIGVEDIC PURUSHA SUK-TA—by Sri B. R. Keshava lyengar. Published by Vedanta Book Agencies, Bangalore. 'Pp. 46; Price Rs. 1.50.

AS stated by the author at the outset this is a non-traditional approach to the interpretation of the Purusha Sukta. The author rightly points out the difficulty in deciding who the deity most extolled in the Rig Vedas is. If worship of Nature was the order of the day during Rigvedic times it is reasonable to assume that the Sun should get the pride of place.

However the reviewer finds it hard to concur with the author when he states that the references to other deities like Agni, Varuna and Indra should be deemed to be references to the Sun in his various aspects. This has to be established by further research by competent scholars. A readable and carefully prepared treatise.

-G. R. Mani Iyer.

A CATALOGUE OF SANSKRIT MANUSCRIPTS IN THE VRINDABAN RESEARCH INSTITUTE—PART I—Compiled by R. D. Maiduly, Edited by R. D. Gupta and M. L. Gupta, Published by Vrindaban Research Institute, Vrindaban (U. P.) pp. 575. Price Rs. 95/-.

THOUGH at first sight it may appear odd writing a review for a catalogue, the utility of such a book for a research worker who wants to read references is inestimable and may be likened to that of a pathologist who while performing a most impersonal job is indispensable to

the practising physician. The 3437 manuscripts in this volume have been classified according to the scheme approved by the Government. 24 headings and particulars are given of each manuscript in 11 columns. The colophon provides a very useful cross-reference to the manuscripts and is not just an ornament as in the case of several books. The English Transliteration will be very useful to those lacking knowledge of the Devanagari script.

The book will be very useful to any Sanskrit Library and the research worker would be eagerly looking forward to the publication of

the further volumes.

A very commendable effort by a young and privately fostered Institution and a monumental achievement for the compiler and editors.

-G. R. Mani Aiyer

SANSKRIT-ENGLISH

SUBRAMANIA SUPRABHATAM

by Swami Jnananda Saraswati, Published by the Subramania Swamy Temple, Fort. Trivandrum Pp. IV plus 16. Price not mentioned.

WISHING good morning to a temple Deity by means of a hymn of praise is a recent innovation which first appeared perhaps at the Sri Venkateswara temple at The booklet under notice contains such a hymn of 14 verses addressed to the Lord of the publisher-temple. Another set of 12 verses under the title Subramania-mangala-sasanam and 14 verses under the title Saranagati stuti all in Sanskrit are also given with Malayalam transliterations. A preface in Sanskrit by Sankaracharya of Sringeri and an introduction in English (why?) by Sooranad Kunjan Pillai also occur. The authorship of the two latter hymns is not known. All these hymns follow the usual pattern with no special merit. There are countless hymns in Sanskrit and all other languages of the land. We have to choose to our liking. The book will be welcomed by devotees of Lord Subramania.

-V. K. Moothathu.

TELUGU

KALYANAVANI: Compiled by P. Radhakrishna Murthy, Adhyatma Pracharaka Sangham, Jayasri Talkies Road, Rajahmundry-4; pp. 116, Price Rs. 3.

IN spite of his severely short worldly sojourn of 32 years, Adi Sankara has done to the Hindu religious and philosophic thought more than all the rest have together contributed. In his compositions, whether major or minor, Sankara offered a glorious and easy-to-comprehend quintessence of the Hindu spiritual wisdom and threw luminous light on the concept of Advaita. "Bhajagovinda Stotram", though short in length, is a significant work of devotion. As Rajaji said, "Sri Sankara has packed into the "Bhajagovindam" the substance of all Vedanta and set the oneness of Jnana and Bhakti." Shri Suryanarayana is a scholar in Sanskrit. Telugu, and English. He has a mellifluous style of Telugu. His prose as well as his rhythmic verse are engaging. To those who desire to understand the Stotram in all its facets this book is commended.

Kalyanavani is a collection of some of the Vivaha mantras with translation and the story of Parvati Kalyana based on Kalidasa's Kumara Sambhavam. The book also has an authentic estimate of Sri Rama Nama Mahima as described in several ancient Sanskrit texts. The book is written in a simple language.

. —V. Patanjali.

MALAYALAM

RADHAKRISHNA — SAHASRA-NAMAM. Edited by Dr. K. Damodaran Nambiar and published by the Astrological Research Centre, Matunga, Bombay-1977, pages 48.

JAPA-YAJNA is said to be the best form of worship in this Kali Yuga, We have the Vishnu-sahasranama and the Lalita Sahasranama used for this purpose. Here is a less known hymn praising Krishna and Radha with 500 names each. These occur in the Narada Purana as having been taught to Narada by Lord Siva. The book here contains the relevant text of 215 verses of the said Purana, the 1000 names given separately, a foreword by Sankaracharya of Kanchi, and introductions by Anjam Madhavan Namboodiri and the Editor. All these names are based on philosophic concepts some of which are woven into puranic episodes. An exhaustive commentary is needed to reveal them. Even otherwise a reading or recitation of these names will aid the concentration of our minds on the Supreme: The religious-minded will hail the publication.

-V. K. Moothathu

SRI AYYAPPAN BHAKTHI PAA-MALAI, Pub. Sri Ayyappan Pooja Mandali, 24/5, CPWD Quarters, Besant Nagar. Madras-600 090. Price Re. 1/-.

OUR sages and saints have written emphatically that in the age of Kali God's blessings can be had by mere chanting of His names. Utterance of Lord's names, doing Nama Japas, Poojas with His Sahasranama Archanas and singing His glories-all form part of the Sadana of Devotion. The above Mandali has brought out a timely publication containing Dhyana Slokas and songs for the day to day need of devotees. This cheap edition costing Re. 1/- only will go a long way in offering mental solace to all, especially to Sri Ayyappan devotees.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-40007 at Associated Advertisers & Printe Was Bombay-40007 CC-0. Mumukshu Bria Was Bombay-40007 CC-0.

The temple of Mallikariuna... separation from a son

Kartikeya, heroic son of Lord Shiva and Parvati, undertook a journey around the world at his parents' bidding to compete for a match of marriage. But when he returned, he found that his parents had favoured his brother Ganapati by marrying him to Riddhi and Siddhi.

Angered by this, Kartikeya left home and went off to the Kraunch Mountain in South India. His parents could not bear the separation from their beloved son. They followed him to Kraunch Mountain, but when they approached, Kartikeya moved still further south.

Shiva and Parvati then settled there in the form of Mallikarjuna. Even now they take turns visiting their son—Lord Shiva visiting him on every New Moon

day, and Parvati on every Full Moon day.

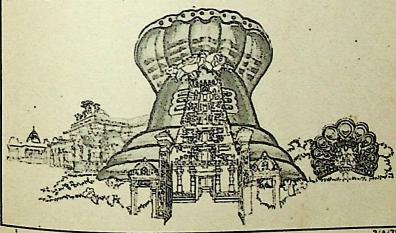
The temple of Mallikarjuna is built on Shrishaila Mountain in Andhra Pradesh at the spot where Lord Shiva came to visit his son. It is one of the twelve Jyotirlingas or manifestations of light, erected in different parts of India at sites where Lord Shiva appeared.

अतः परं प्रवस्थामि महिकार्जुन संमवम। यं अन्वा भक्तिमान् धीमान् सर्वपापैः प्रमुख्यते॥

"By listening to the description of the manifestations of Lord "Mallikarjuna, the wise devotee is absolved of all sins."

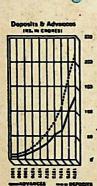


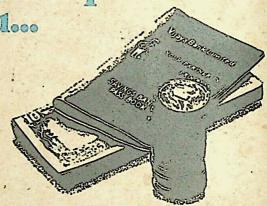
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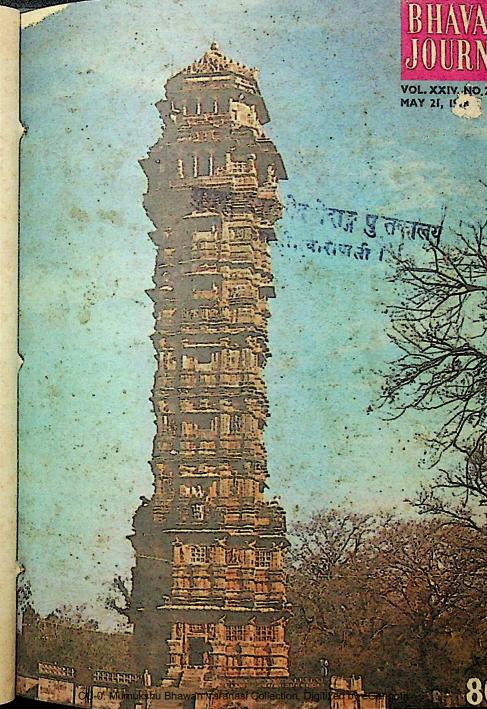


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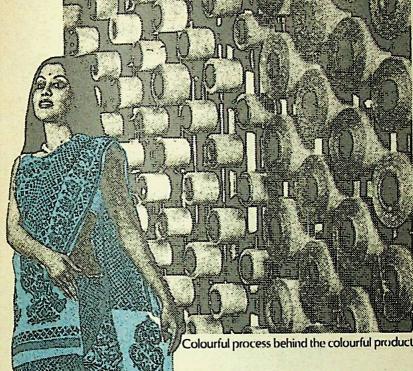
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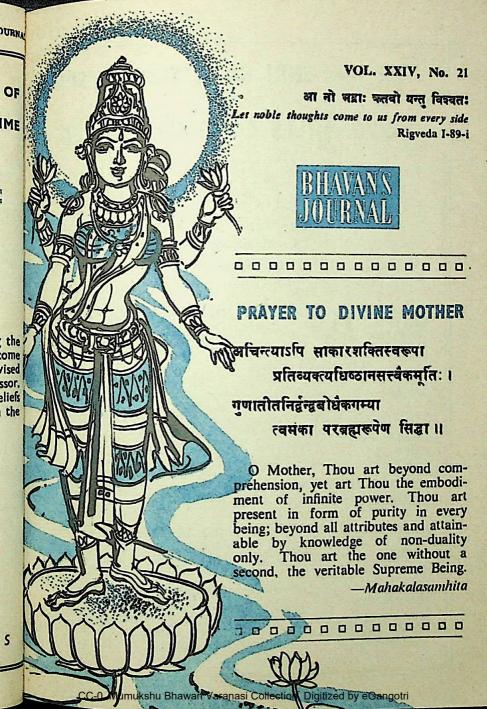
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SILENCE

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SWAMI RAMDAS

How cooling is silence! Talk is like the surging sea; silence is like the surface of still waters. Silence settles down the disturbed mind to its native calmness. Peace is silence, love is silence, the great Truth is silence. Silence is the cause of all birth. From silence evolves out the varied universe. Silence is the beginning and the end of all things. In the middle state it is all activity, noise, turmoil, and the mad rush. The resting snake runs and fidgets about, and then rests again. Where the river starts there is perfect stillness, the running water is active and noisy in its course, until it attains its calm again when it meets the ocean. The sleeping bird starts up early morning, flies about from tree to tree; when the evening comes it regains its nest and calm again. From silence all come, to silence all revert. All activity is rounded by silence.

-From his book "At the Feet of God"

SONG OF SRIRAMA-4

H. S. URSEKAR

14. Kaikayi

Throw not your word to the winds
Break not your promise
Let Bharat get the crown, and
Rama go in the wilderness on Lord.
You need not frown.

No consolation is called for Nor slight sympathy sought First be true to your word Hasten to summon my son Bharat Back from grandma's place

Blinded by parental love
You pause and prevericate
How unbecoming is this
Brazen breach of promise—
Of a valiant scion of the Raghus.

In the forest of Dandaka
As you joined battle with Shambara,
An invited ally of Indra,
Who lent her arms
To replace the axle
Of your collapsing chariot?

My Lord won the battle
May I remind Your Majesty
Your spontaneous rewarding offer
"Two boons I give you, darling,
Say what you want from the, King."

With innate womanly wisdom
I preserved your promises uncashed
Now I seek
My couple of boons:

Wisdom lies in timing the stroke— Neither late nor soon.

Listen to my two-fold boons:
Instal Bharat on the royal throne;
Dispatch Rama to the wilderness
For fourteen long years, Oh King,
Why shed futile tears?

Your love makes you plainly partial My demands admit of no concession With grand generosity
You did confer the boons two-fold.

Why resile now, Your sighs leave me cold.

Remove Rama from the royal palace, Relax the family rule of primogeniture, Remain true to your word, Oh Lord, Regain your slipping stature.

Your swoon is feigned;
Your tears fake:
Of kingly kudos Rama is fond,
You are doing your best for his sake.

Let heavens fall Let Earth rip open

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MAY 21, 1978

OURNA

Why should I implore you again and again On the satisfaction of the boons I insist Till then I refuse to breathe my last.

15. Kausalya

Do not break through this threshold Break not a mother's heart Stay, dear Rama, do not depart.

After countless appeals to the unseen You did appear on this mundane scene

What a joy you brought us
Was it for this day of loom
My breath bids me bye
My body is a tissue of tear and sigh.

How fond is co-wife Kalkayi
Like me she too is a female, a mother.
Would she give leave to Bharat
To go into forest without bother

Let her eyes earn satisfaction Let Bharat reign, no objection. But why she demands your exile Why this senseless insistence.

To-day I make bold to reveal:
The King loves her more than me.
Till now I bore this mulled grief
In silence there being no relief.

By the love-embers of her eyes.
I was burning, my son, alive.
All the while expecting in the evening of my life,
A soothing shade under your rule.

How dare I preach disobedience Keep your father pleased

But ask his leave To take your mother in exile In the forest wild, O my child!

How can I survive when you are away
How to bear, O Rama, your separation
Why does not your sire,
Order my destruction,
Hot-headed like Jamadagni:
Destroy me yourself.

Be you a ruler or a recluse
Bodiless I will wander
and be on your trail
Then I will have nothing to lose.

16. Laxman

Save Srirama, who dare occupy the throne? With sword in hand
I will see forthwith
That the devil is dethroned.

Indeed you are all powerful, Rama,
But you are ensnared by an illusion sham
Now I will expose the evil of the evil-doers
Without reserve.

There never was any boon nor promise Kaikayi is keen on the throne The passion-mad King Dare not defy her wishes.

Those desiring to destroy their son Could they be called father and mother How dare the King

Flout his promise made to you? He must give what is due.

Lecherous Lord,
Lost on the primrose path of dalliance
Makes bold to break your promise
But submits sheepishly to the obstinacy
Of the young Queen.

How is it that the memory of the alleged boons Conferred on Kaikayi is revived now!
Why did the King keep quiet about his vow Like an infuriated elephant?
Your fortune is heading towards you, dear, I will rope and rout it without fear.

You do ascend the throne.

Let me see who dare interfere
Whoever does, his throat will be cut
By me, then and there.

Even if the three worlds combine
I will frighten them all away
Let us watch, what move the old King make
And which way.

O Rama, the master-archer!
Rule this Earth for centuries on end.
I am at your back, alert to defend.

Whoever is hostile
Will be chastised.
No more a brother
By Kausalya, I swear
Only as your slave I will behave.

17. Seeta

Why bid me bye, O Lord,
Wherever is Rama the pure
There is Seeta sure.

I walk ahead on the way
By which these feet may stay.
The forest holds no fear for me
So long as my man of destiny
Keeps me constant company.

While my Lord is with me
Wilderness is pleasanter than palace.
Even if the crest of the race of Raghu
Occupies a stone,
The boulder would be known
As the throne.

I know—wild beasts, deadly demons.
Infest a forest,
But fear dare not touch me a whit
As I have two bowmen to guard—
One ahead and one in the rear
With bow in hand backed by quiver,

For the sake of these hallowed feet I lay concealed under the veil of a field; How can I suffer their separation? What an ultimate ordeal To be enjoinded upon rare devotion!

For whom should I stay at home?
Is it to bear the super-heat of separation,
Or the sight of royal canopy
Overhanging Bharata's brow,
Or to play the slave and make a bow?

MAY 21, 1978

AL

Has Kaikayi wrenched an extra boon?
Has Satan-Manthara gripped your mind?
Then, why leave me alone?,
Why torture my heart with the parting dart.

Right from my childhood
I knew I am destined to forest life.
Human life is tinged with
Rainbow of pleasure and pain—
Sadness turning to sweetness
At the ethereal touch of love.

You may break away,
But shall not break
The hundred-birth old
Union of our souls:
I will walk into the wilderness.
Why look upon the spouses
As a twin entity:
Why ignore their identity?

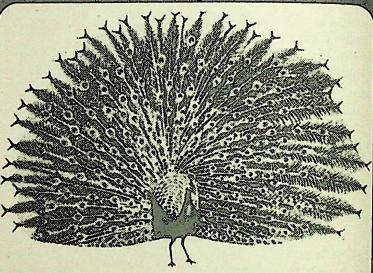
Husband is the shed and shelter; Husband is the dream and decoration. To his feet an exclusive devotion— This is the pattern of an Aryan wife. Why admit impediments to my devout life?

Why do you keep quiet?
How many times need I fall at your feet!
If I be guilty of a slip of tongue
Kindly excuse Janaki
Still I am too young,
O Lord of Janaki!

To be contd.

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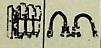
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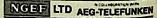
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Dr. SHANTILAL MEHTA

An Interview (Concluded)

Q. What do you think of medical education then and now? About the quality of students and

teachers?

A. It is a wide subject difficult to be answered in a few words. Education solely depends upon the quailty of the teacher you have, on how dedicated your teachers are. I don't think there is anything wrong with the student world. If there is anything wrong, it is the teachers who are at fault. I was lucky that I had dedicated teachers. Yes, I was lucky that I teachers who loved teaching, who loved their students. Otherwise why should Dr. Mulgaonkar have gone to a third party and insisted that I should be sent to England? We lack that type of teachers today.

Q. Being poor, how could you manage to meet your expenses for medical education?

A. I gave tuitions and studied. Throughout my years in medical college, I have given tuitions and from the second year I had a number of scholarships. In the Grant Medical College, I got a scholarship of Rs. 100/-And in those days it was a big thing—today's Rs. 1000/- or so.

Q. Was the choice of your

profession deliberate or accidental?

A. I was the only between two brothers and uncle very much wanted me to join the family business. Even after returning from England, he used to come every day to my consulting room and ask my servant, "How many patients have come?" And when none were found, one day he "Look here, Shanti, I see there are more doctors' boards here than those of haircutting saloons. Why don't you this up? Why don't you the business again? I know how you like to wear trousers. will give you an office with a chair and table instead of the usual gaddi we have."

Q. What was the business of

your uncle?

A. In those days we used to import sugar—we had whole-sale business in Java sugar, betel-nuts, kanji starch, such other items.

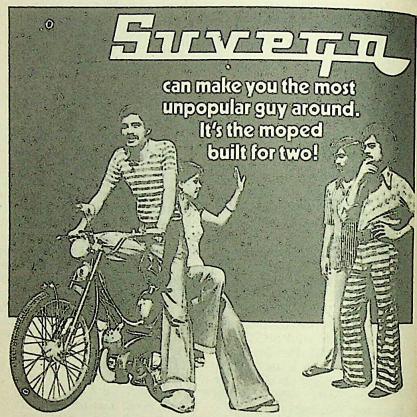
Q. What do you think is the greatest medical discovery of

this century?

A. Antibiotics. It was again

an accident.

Q. Do you think we can in anyway benefit from some of India's ancient insights in the



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field of medicine?

A. I do not know anything about Ayurveda. But I think that Indian civilization was its highest when Ayurveda was evolved. There must have been first-class treatment in days. We have heard of 'Kaya Kalp." What is "Kaya Kalp?" Removing impurities from the nucleus-protoplasm of each cell of the body. Well, they could do that in those days. We have not reached that stage yet. Khorana might start such thing.

O. In fact, the Bharatiya Vidya Bhavan has started a new project, "Ancient Insights and Modern Discoveries." Recently, we had some discussion with Dr. Raja Ramanna, Director of the Bhabha Atomic Research Centre, who also happens to know a bit of Sanskrit. He was telling us that five centuries before Newton discovered the Law of Gravitation, Bhaskaracharya had mentioned all about it with meticulous precision. This is what prompted us to start the project of "Ancient Insights and Modern coveries." You will agree that the scholars in Sanskrit who can throw some light on such ancient insights are rapidly dwindling away. We are keen on salvaging as much from the past possible.

A. If I remember rightly, the very first sloka in the Indian Surgery book is to the effect that "A surgeon is one who is close

cropped having no moustache'." Imagine a man not having a moustache in those days-"no at beard; close-clipped nails; was to wear only white clothes boiled in boiling water and he had to wash his hands so many times." All this means that our ancients knew the principle asepsis. The description of inflammation they have given marvellous. It is almost same as we know today in the allopathic medicine. But, nearly all that literature, alas, disappeared from India and most of it is in the museums or in the libraries of Germany.

O. It is said that the covery and wide-spread use broad-spectrum antibiotics have revolutionised the aseptic technique in surgery. How far is this true? And have all the changes been for the good especially in the wake of the criticism in some quarters, including medical, that liberal use of antibiotics is frought with its own drawbacks?

A. No Sir, No Sir, No Sir. antibiotics can prevent the gross sepsis that is occurring even We used to perform today. much better aseptic surgery 25 ago than we are doing Simply because we have become negligent, we think that antibiotics can stop sepsis.

O. Dr. Parmar, one of senior-most surgeons of Bombay, feels that many modern surgeons are neglecting to take as much care as they ought to because of their blind faith in antibiotics.

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A. It is absolutely true. Q. France is said to have passed a medical legislation of jar-reaching consequence: that unless one specifically makes a provision to the contrary in his will, his organs like kidneys of eyes can be removed for benefit of the suffering humanity as soon as the man is certified clinically dead. Do you think that India should also pass similar legislation especially in view of the fact that recently cadaver kidneys had to be flown from America to help save lives and that too in a Indian city like Bombay where numerous deaths due to accidents on road and rail tracks take place almost every day?

A. Yes. Very much so. We are asking the Government of Maharashtra to pass a legisla-

tion to the effect.

Q. Why Maharashtra alone? Why not on all-India level?

A. It cannot be, because

health is a State subject.

Q. Will you please clarify how you will help bring about such a legislation in Maharashtra?

A. We individually have to put up the matter in the Assembly, and the Assembly will ultimately pass the legislation. I and my colleagues have moved in the matter long ago.

Q. How do we stand in surgery and surgical techniques in comparison with the West?

A. As far as surgical technique is concerned, I don't think

our surgeons are any inferior except that we do not have the same facilities as they in the West have. Equipment-wise and even staff-wise we are behind. If you utilise Shantilal Mehta for even opening the abdomen and closing the abdomen, his energy is wasted.

Q. Have we contributed in the modern times any surgical techniques to the world of medicine or, are we simply copying the techniques from the West?

The modern plastic surgery is an ancient Indian discovery. Coming to the modern times it is only in 1947 that we became independent. Before that the Britishers never allowed us do any original research. Research simply did not exist. Research grants were not given. They only wanted us as assistant surgeons. So most of our medical colleges never did any research at all. Even under these eminent circumstances many Indian surgeons have made their mark in the world of surgery. For example Dr. V. N. Shirodkar has given you what is known as the Shirodkar's Operation. It is a special technique in gynaecology performed on women suffering from habitual abortion. He performed this operation on the famous Italian actress Gina Lollobrigada, who was in Bombay some time ago.

Q. Why is there a shortage of Doctors in the West? Is it because medical education is so

costly there?

A. No. No. In America, the Medical Association was so strong they did not allow more than so many doctors to come through every year. It is only now they have put in 50 per cent more seats.

Q. Recently "The Times of India" carried an article entitled "The Night I waited for the Doctor" emphasing the difficulty of getting a doctor at the crucial hour even in a city like Bombay where doctors abound. We know that many people pray that nothing should happen to any one on Sundays. What do you think of this problem? Taking of course into view the fact that doctors are human beings requiring rest and relaxation, is there not something in medical ethics to prevent a doctor from slamming his door shut in the face of a critical patient?

A. Medical ethics? Please do not bring in medical ethics. A doctor, if he is tired, cannot go. But, even if he is tired, if a man's life is at stake, he should go. Rich patients quite often call us when there is no danger to life. They just want to make

a little fuss.

Q. Perhaps Doctors can easily make out whether a call is urgent or not.

A. Quite often I have done

this.

Q. Dr. Lewis Thomas, President of the Memorial Sloan-Ketting Cancer Centre, New York, in his much-acclaimed book Lives of a Cell nearly debunks the microbe theory and says, "Actually I am of the opinion that all living things an interdependent and that we suffer only for our own mistakes and our overreactions. Only a small part of the mocrobal world is really interested in us when we are alive: most microbes would like to keep things in balance."

This statement almost cornborates the Gita teaching of the interdependence of everything in and says, "Actually I am of the this universe, by yajna. It almost sounds like medicine is entering the field of philosophy.

What is your view?

A. Haven't we got microbs in our intestines which are necessary? If they were not there, we will die of fungus infection. If you destroy all the cats what will happen to the rats?

Q. Dr. Alexis Carrel, the celebrated French surgeon and biologist, is said to have founded a French foundation for the study of human problems. Have we anything of that kind in ow country?

A. I don't think we have

any.

Q. Do we have enough facilities for research on subjects like Geriatrics?

A. Why think of Geriatric when there are young people dying. It is the younger generation which should be looked after first. Look at the infantile death rate. Look at the young

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men dying in our country of kidthe ney diseases, T.B., Leprosy and parasitic infection. Not ffer one city in our country has got ıni pure water supply. The sewage all contamination of the water is so İS bad that I won't bother about Sil geriatrics. Let the old people g0.

Q. What steps could you advocate for encouraging medical

in research? he

A. The methodology of research is known to very few even among our teachers. We will have to create this awareness of methodology of research. we create that, then we should ask for the funds. Funds will come. If there are men to work, money is no question.

Q. Is there anything being done to promote the methodo-

logy?

A. A few institutions are there. Yes. For example the All-India Institute is there. Various post-graduate Medical Institutions have been created for this particular reason. medical colleges—at least here are a few cells-which are doing fairly good work. In another 10 to 15 years, I think, research will gain some momentum. I not so pessimistic. The idea of creating this Institution (Jaslok) was that it should act as a catalyser in various ways. There is no need for opening a separate wing for research. You can do research even in barracks—given the men.

Q. Many people are atraid to go to the Public Government Hospitals. They are afraid that inexperienced students would operate on them and that they would be made guinea pigs.

A. As far as I know, when I was a surgeon at J. J. Hospital, no major operation or even intermediate operation was done by the Registrar until and unless I was present or my assistant surgeon was helping him. Only either of us had to be there and it was Government rule. Registrar or housemen cannot operate unless the and surgeon or his assistant is pre-As a matter of fact, if you do not allow them to operate, how are they going to learn?

So they must be allowed to operate in the presence and under the directions and supervision of the senior people. We first give them very minor operation. We judge whether he picked up the techniques or not and then only he is given higher and higher work. In England almost all surgery is done by the Registrars—not by Senior surgeon-except the top.

What is your age? Q.

I am 72 complete. A.

Your philosophy of life?

My only philosophy is Karmanyevaaddhikaaraste Maa Phaleshu Kadaachana. (To work have the right but alone we thereof. fruits for the never --Gita).

The temple of Omkareshwar... fulfilment of a wish

The sage Narada was worshipping Lord Shiva on Vindhya Mountain, when Vindhya appeared before him in human form and boasted that there was no other mountain like him in the whole world. Narada refuted his claim at once, saying that Mount Meru was bigger than Vindhya.

Crestfallen, Vindhya shed his vanity and performed penance on the banks of the River Narmada. Lord Shiva was pleased and blessed Vindhya. The gods and sages then asked Shiva to remain there. Shiva agreed to fulfil their wish and stayed there as Omkareshwar.

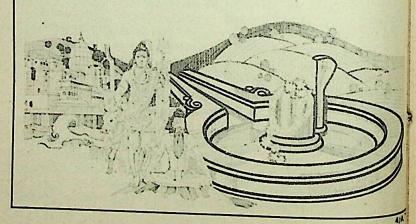
The temple of Omkareshwar is built on the banks of the Narmada in the Malwa region of Madhya Pradesh, on the spot where Lord Shiva appeared to bless Vindhya. It is one of the

twelve Jyotirlingas or manifestations of light, erected in different parts of India at sites where Lord Shiva appeared and granted boons or blessings.

यद्भीष्टं फलंतस प्राप्नुयात्रात्र संश्यः। एतते सर्वमारूयातमीकार प्रभवे फलम्॥ "The essence of all that is narrated of the glory of Omkareshwar is that, by listening to it, beneficial rewards are obtained."



MAFATLAL GROUP



Message of Ramakrishna-Vivekananda

SWAMI VIRESWARANANDA

The Benedictory speech delivered by Swami Vireswaranandaji Maharaj, President of the Ramakrishna Math and Mission, on the occasion of Dedication Ceremony of the Vivekananda Hall and Swami Sivananda Library at Bombay on February 10, 1978.

TODAY, we are having so many isms. We are having socialism, communism and so many other isms. Swami Vivekananda himself declared once-"I am a socialist, not because socialism is the panacea for all our ills; but because half a loaf is better than no loaf." From that standpoint, he appreciated or welcomed the socialistic attitude for the country. But, of course, it was not so strong at that time; it was just the beginning. Still he declared that one day it will become a strong movement all over the world.

Why did he say that socialism was only half a loaf? Because these isms of the modern age are all offshoots of the materialistic civilisation of the West. They



THE AUTHOR

only work in the physical plane, the economic field, and not beyond that. But man lives not only in the physical plane but also in the intellectual and spiritual planes.

Swami Vivekananda wanted

that the culture and the spiritual truths discovered by our ancestors should be brought to the doors of everyone in the country—high or low, rich or poor, educated or uneducated, whether tribal or urban; in short to each and every one irrespective of their status.

This message of our Indian culture and philosophy and the religion of the Upanishads should be spread all over the country. He wanted that the country should be flooded with spiritual ideas so that all these religious truths discovered by our ancestors in the spiritual field should be imbibed by everyone. And he also foretold that, if that happened, the nation would be imbued with this great ideal and new strength and would be able to regenerate the country and bring it to a very high level of culture and prosperity.

You can call it Vivekanandaism or Vedanta-ism or by whatever name you may like to call it, but that ism includes the whole of man, his existence in all the three planes—physical, intellectual and spiritual. That was why he felt that socialism was only a partial remedy.

We have been trying to implement Swamiji's ideas in our country. We have been trying to spread the message of Sri

Ramakrishna and Swamiji to backward areas, to the villages and to the tribal areas. I am glad to tell you that the people in these backward areas take to this message with great eagerness. They seem to be hankering for such truths. If we do such kind of work on a larger scale, many problems of the tribal areas will be solved.

Just a few selections from the Kathamrita — Vachanamrita as you call it, and a short life of Swamiji was published and circulated amongst the tribals. And I tell you, these people in the tribal areas became so interested that they wanted to have more and more books of that kind. In one tribal area, a small pamphlet containing the teachings of Si Ramakrishna was published in their own language, and it spread all over that tribal area. song composed by Arun Chatterji, "Ramakrishna Sharanam, Ramakrishna Sharanam" is sung in these tribal areas. you enter this tribal area, you will find that the people sing this song and dance. So, that shows how the message is received by them and, if there is any default. it is on our part—we have not taken this message to them.

Ramakrishna Mission no doubt has been trying to do its best in implementing Swamiji's message: IAL

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what we have been doing-either in the urban area or in the tribal area—is only microscopic compared with the needs of the whole nation.

It is therefore necessary that this Ramakrishna-Vivekananda message should be spread all over the country so that the youths of the country, instead of wasting their time and energy in useless political processions etc. as at present, would take to this constructive work of educating the masses. Thereby they will be doing greater service to the country. That is why we lay

but I must tell you frankly that stress on the spread of Swamiji's message, and as a result, we have libraries attached to our centres all over the country. Though these libraries are very small, they do give some inspiration to the people who come and take advantage of them.

> I wish that this message of Ramakrishna-Vivekananda Holy Mother spreads throughout the country so that many people, many associations, many societies may come forward and work for the regeneration of the country on the lines laid by Swamiii. 000

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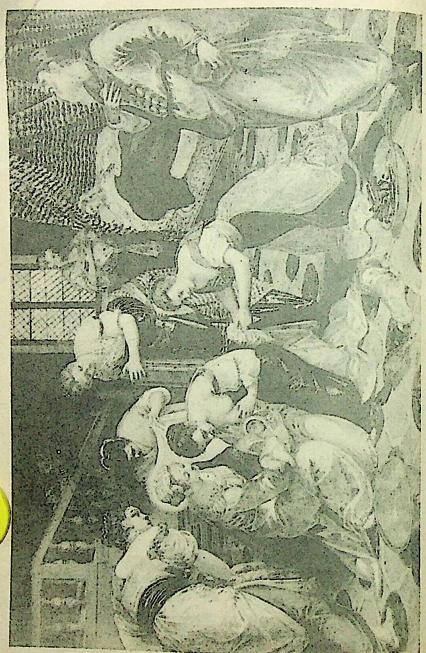
This is an autobiography of Dr. U Nu, a former Prime Minister of Burma. The book reveals the man. This is a most unusual autobiography. It is an utterly candid self-portrait. Suffice it to say. U Nu's capacity to disclose damaging truths about himself and write an unvarnished account of his failings and failures, agony and ecstasy, is equalled only by that of Mahatma Gandhi in his autobiography.

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TINTORETTO

The Last Titan of Venetian Renaissance

V. K. SUBRAMANIAN

"THE design of Michelangelo and the colour of Titian" was the ideal pursued by Lacopo Robusti, commonly known as "Tintoretto" (literally meaning "The little Dyer," a nickname which stuck to him since childhood).

Tintoretto is the last in line in the array of geniuses produced by the renaissance, the others being Giorgione, Titian, Michelangelo, Raphael and Leonardo Da Vinci.

He was born in 1518 in Venice, the son of Battista Robusti, a dyer. The Italian word for dyer is Tintor, and hence the dyer's son became Tintoretto, the little dyer.

Details about his early life are scanty. He showed an inclina-

tion to draw and paint at an early age and was apprenticed to the great Titian, who however dismissed him from his studio after 10 days, intolerant of his drawing techniques.

Tintoretto hence had to teach himself to paint. This he did, making studies from life and learning from the works of Michelangelo, as also making models in wax and wood and studying the effect of illumination on them,

The young Tintoretto struggled hard and by the age of 21 he had become a master.

Though he painted profusely, recognition came to him only at the age of 30, when his St. Mark Rescuing a Slave was accepted by the Scuola Di San



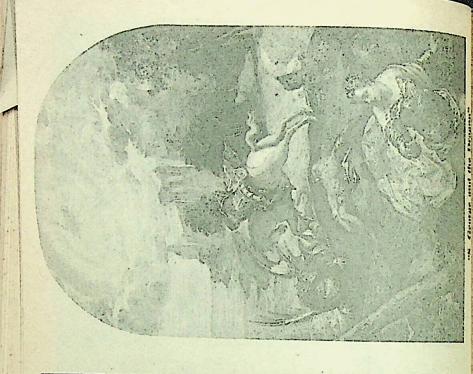
"Fight of the Angel Michael with Satan in the form of Dragon"

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—Tintoretto



"Protrait of A Woman in Mourning"

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Marco. He soon received many commissions from churches, princes and States.

In 1530, he married Faustina De' Vescovi, daughter of oa Venetian banker and settled down comfortably in Venice. During the next few years Tintoretto produced several paintings based on biblical stories.

In 1564, he was commissioned by the Scuola Di San Rocco to decorate their Albergo or assembly rooms and for the next 18 years Tintoretto painted 56 paintings on the Albergo walls, many of them masterpieces like the Annunciation, Adoration of the Magi, The Flight into Egypt, Christ before Pilate and The Crucifixtion.

Tintoretto also executed several commissions for other buildings in Venice including the Senate chambers.

Tintoretto died on May 31, 1594.

Though most of Tintoretto's work is on the walls of various buildings in Venice, like the Albergo, Ducal Palace and Church of Santa Maria Dell'orto, all the world's major galleries possess representative work of Tintoretto.

Thus the National Gallery, London has St. George and the Dragon, National Gallery, Washington has Christ at the Sea of Gallee, The Ermitage Gallery, Leningrad has Birth of John, the Baptist, while Dresden

Gallery owns Fight of the Angel Michael with Satan in the form of Dragon, and Flagellation of Christ hangs in the Hradcany Palace, Prague.

While Tintoretto was at his best depicting crowded scenes with intense dramatic impact, he was no less proficient in his portraits. Examples of his portraits can be seen in the Dresden Gallery, like his *Portrait of a Woman in Mourning*.

Among other famous paintings of Tintoretto are: Presentation of the Virgin, Origin of the Milky Way and Bacchus and Ariadne.

Tintoretto's most famous painting is *The Glory of Paradise*, one of the largest oil paintings in the world which is in the hall of the Grand Council in Venice.

John Ruskin has held the view that *The Paradise* was the culminating achievement of Venetian painting—"the most wonderful piece of pure, manly, and masterly oil painting in the world."

In almost all his paintings Tintoretto sought to achieve drama, force, vitality and violence of movement. He prided himself on his talent and used to boast: "Beautiful colours are for sale in the shops of the Rialto, but good drawing can be had only from the casket of the painter's talent by patient study and sleepless nights."

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Tintoretto painted gigantic canvases on gigantic themes. He been accused of lack of finish in his paintings, attempt at over-dramatisation and tire some repetition of crowd scenes

But Will Durant pays him the "This right tribute: is art in the grand style. Other artists painted beauty. have like Raphael: strength Or like Michaelangelo; or the depth of the soul, like Rembrandt; but in these cosmic canvases is humanity. No other artist has ever seen it so large or pictured it so completely. If he could have finished like a jeweller after so conceiving like a giant, the little dyer would have been the greatest painter of them all."

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HOW MIND RULES THE BODY

YOU must feel, you must be convinced, that a bad thought harms you, that a good thought helps you. There must be no playing with fire and a careless feeling that it matters little if you are off your guard part of the time.

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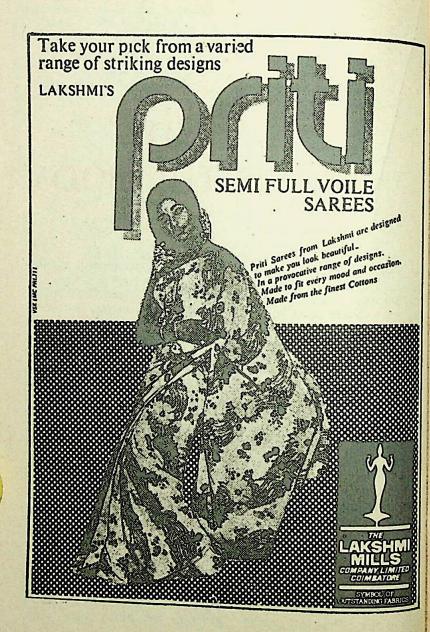
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You must feel that proper control of your own thoughts will cause all good things to come naturally to you, just as all bad thingss will be your portion if you misuse your Godgiven powers. Such realization must come through consideration of proved facts.

Thought is being recognized more and more at its proper value in the work of the world, material and moral. By people of views varying greatly in detail, the power of thought is stated to be almost omnipotent in human affairs. Practical demon-

strations of seemingly marvellous results convince the unthinking and material minds. Scientific experiments, instead of destroying the claims of the thinkers, substantiate them, and give scientific explanations.

Prof. W. G. Anderson. Yale University, succeeded in practically weighing a thought, the result of a thought's action. A student was poised on a balance so that the centre of gravity of his body was exactly over its centre. Set to solving mathematical problems, the increased weight of blood at his head changed his centre gravity and caused an immediate dip of the balance that side. Repeating of the nine's multiplication table caused greater displacement than repeating of the table of fives, and in general, the displacement grew



greater with greater intensity of Carrying the experithought. ment further, the experimenter had the student imagine himself going through leg gymnastics. As he performed the feats mentally, one by one, the blood flowto the limbs in quantities sufficient to tip the balance cording to the movement thought By purely mental action the centre of gravity of the body was shifted four inches, or as much as by raising the doubled arms above the shoulders. These experiments were repeated on a large number of students with the same results.

To test still further the mastering influence of mind muscle, the strength of the right and left arms of 11 young men registered. The average strength of the right arms was one hundred and eleven pounds; of the left arms ninety-seven pounds. This showed clearly that the brain action connected with gymnastics developed not only the muscles put in action, but also other muscles controlled by the same portion of the brain. This could come about only by sending blood and nervous force to the proper parts by purely mental action. Dr. Anderson says of the results:

"I can prove by my muscle-bed that the important thing in all exercises is the mental effort put forth. I can lie down on this muscle-bed and think of a jig, and though apparently my feet do not move and actually the muscles are not active, the musclebed sinks toward my feet, showing that there has been a flow of blood toward the muscles, and lhat, if I did dance a jig, the muscles would be well supplied with blood under this mental stimulus."

Sandow has long taught that bodily exercise without proper thought would do little to devemuscles, and that a lop little exercise, with the mind directing it, will practically build the body. Certain professors of physical culture are selling this knowledge for good Anderson's Professor demonstrate experiments truth of these statements further that exercise involving competition and lively interest games does far more good than merely mechanical movements, performed without interest in gymnasiums. He that walking is poor exercise for brain-workers, as it is so purely automatic that it does not call the blood from congested brain centres, which go on solving intellectual problems. brisk walk, with a definite object necessitating the thought speed, will send the blood to the legs and build them up. Exercising before a mirror, watching muscles swell with the different motions, is found to aid development.

Before these experiments, Prof. Elimer Gates, at Washing-

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had proved that he was able, by thinking intently of a hand when it was plunged in a basin even-full of water, and willing that the blood should there, to make the water Thus the amount of overflow. extra blood sent to the hand could be measured, since it corresponded to the overflowed water. Every one cannot this on first trial; perhaps not in a hundred trials, but the mind can be trained to such control of the body.

Years ago, by experiments on the famous Beaumont, whose wound in the stomach healed leaving an orifice, physicians demonstrated the great effect of depressing or elevating emotions on digestion and other functions. A telegram announcing disaster collapsed and made feverish the follicles that were actively secreting gastric juice, and left food undigested for hours.

Experiments on dogs by the Russian scientist Prof. Pavlov have proved conclusively that secretion of the gastric juice in the stomach does not, long supposed, take place automatically when saliva secreted or when food enters the stomach. On the contrary, it is secreted when a dog is made to anticipate that it is to be fed with a much-loved food, as raw meat, even though that meat is not given to it, or if given, is not allowed to pass into the stomach but drops out of the

oesophagus by a slit made for that purpose. All manner of mechanical irritation did not avail to cause a flow of gastric juice unless there was excited idea of pleasure in eating. If the pneumogastric nerve was severed, even this anticipated gastronomic pleasure. or the actual passage of the loved meat through the severed oesophagus, did not cause gastric secretion. The part played by the mind in what have been called mere mechanical, physical functions has been thus shown. psychological side of digestion, as of every other manifestation in the body, is the more important.

The most wonderful result of the experiments made by Professor Gates was the discovery that certain states of mind produce chemical products in the body. He says:

"In 1879 I published a report of experiments showing that the breath of a patient was passed through a cooled with ice so as to condense the volatile qualities the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no precipitate. observable within five minutes after the patient became angry, appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administer-

ed to men and animals, caused stimulation and excitement. treme sorrow such as mourning for the loss of a child recentlydeceased, produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the to manufacture energy."

As Professor Gates has had to point out emphatically, counteract ridiculous statements the colour of these precipitates depends on the chemical used,

but with the same chemical the emotions produce different colours.

Prof. Jacques Loeb's experiments at the University of Chicago and at Stanford versity have seemed to that thought produces mena similar to those of electricity, that the particles of living matter change from positive to negative and negative to positive by the influence of thought This makes the old comparison of thought to a "telegram from the brain" all the more apt, and enlarges the conception of what mind can do in changing the bodily conditions.

From the author's book "Every Man A King"

Valdvaratnam P. S. Varier's

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Jewidice

—Its Control and Cure

(Courtesy: "Bombay Civic Journal")

JAUNDICE, infectious (hepatitis), is a serious disease which affects the liver. It is caused by a virus (a small organism that cannot be seen under an ordinary microscope).

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A patient shows the first signs of illness within 15 to 50 days after getting infected. The symptoms are fever, loss of appetite, especially a marked dislike for fatty foods, nausea (a feeling of vomiting) or vomiting and headache. There is discomfort in abdomen. The outstanding feature is weakness and fatigue. In mild cases, the disease remains unnoticed, in severe cases the eyes or sometimes the skin of the patient becomes yellow.

How It Spreads

Transmission of the disease from one person to another occurs by close contact or through water, milk or food that has been contaminated by the stocks of the patient. This can happen

GENERAL PRECAUTIONS DURING AN EPIDEMIC:

- * Wash hands thoroughly after each visit to the latrine.
- * Wash hands thoroughly before handling or taking any food.
- * Protect all food from flies.
- * Food prepared at home and taken fresh are the safest.
- Eat only freshly prepared food. Boil milk and water before use. Water supply sources should be disinfected.
- * Safe water supply and proper sewage disposal should be ensured.
- * Sweets and cut-fruits should be avoided. Foods exposed to flies should not be taken.

THINGS TO REMEMBER

- * If any one in your family has the symptoms of this disease, he should be shown to Doctor immediately.
- Sanitary disposal of the patient's discharge by burning them and observance of strict cleanliness during the care of the patient are essential to prevent the disease from spreading to others.
- * After attending on the patient the attendant should thoroughly wash his hands each time.

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directly by soiled fingers of carriers and other objects or indirectly by contamination of food and drink by flies and by (stools) of infected people.

Over-crowding, bad environmental hygiene and neglected personal hygiene are also contributory factors. Infectivity is greatest one week before and two weeks after the onset of symptoms. Chronic carriers are known and the virus may be excreted for a year or more.

In epidemics of the disease, some mild cases may not show the yellowness of the skin, but these patients are as infectious as those more severely affected.

Infectious hepatitis can affect

anybody irrespective of age. The severity of symptoms depends on the age of the patient. In infants and young children, the disease may be very mild. In people, pregnant women the convalescents, the symptoms become more severe and the disease lasts longer.

There is no immunising agent against this disease. Neither anti-biotics nor sulpha drugs are of any use. In the absence of any treatment by drugs, bed rest, regular medical check-up and good special diet (high protein and high carbohydrate) are useful. Fats should be restricted. Fruit juices (like those of orange and lemon) are good.

200

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The World Health Organisation (W.H.O.) has declared 1978 as "Hypertension Year," and the National Council on Hypertension is planning a permanent campaign against, this "Silent Killer."

HYPERTENSION

Prevention and Cure

YOGACHARYA A. SITHARAMIAH

TN order to maintain flow of blood through the arteries, there must be a driving force. The pumped blood exerts pressure on the walls. Blood pressure is simply a force exerted by the flowing blood against the walls of the arteries. Each time the heart beats, this pressure increases; each time the heart relaxes the pressure decreases. The systolic pressure, i.e. maximum the pressure is pressure in the arteries when the heart pumps (contracts); the diastolic pressure, i.e., the minimum pressure, is the pressure in the arteries when the heart rests (i.e. relaxes) between contractions.

Fluctuations

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Normal pressure may fluctuate widely, decreasing during

sleep, increasing during physical exertion or emotional excitement, even during visit to the doctor, an interview etc. That is why doctors are advised to measure blood pressure more than once at a sitting. An isolated reading like 150/95 (100) will not mean abnormal pressure. Only when elevation is continuous can a personbe said to have hypertension.

It is mentioned by some that hypertension is of two kinds—(1) essential; (2) symptomatic. The real cause of essential hypertension remains unknown, though the immediate cause is constriction of arteries. The causes of symptomatic hypertension are manifold i.e. diabetes, chronic nephrites and other kidney diseases and endocrinal disorders.

Ideal Blood Pressure

The ideal blood pressure is 120/80. A man, whose health (not so much outer physical strength) is good can enjoy, regardless of age, the ideal blood pressure of a young man. Becasue most people's blood pressure is not as it should be; doctors generally console them saying "it is all right" whatever the pressure. Dr. Roland Berg says that the idea that one's blood pressure should be "100 plus one's age has no validity."

Causes of High Blood Pressure

Blood pressure tends to rise with age due to thickening of the arteries, with loss of elasticity. This can be caused in much younger people due to lack exercise and indisciplined habits like improper diet, smoking, alcohol etc. Obesity is often associated with high blood pressure. Persons, who are overweight are susceptible to hypertension much more than the "underweights." With each extra pound there is a corresponding increase in blood volume to be circulated. Smoking (particularly heavy) constricts arteries, particularly in the hands and feet, and that raises the pressure against which the heart has to work.

Smoking causes constant nicotine stimulation and the heart is made to beat more rapidly. Tobacco chewers are also likely to become high blood pressure patients.

Every emotion in which state man is deprived of equilibrium causes disturbance in the glandular and muscular activity, resulting in shooting up of B.P.

"Heredity and enviornment also play significant role in the causation of H.B.P. Highly ambitious persons, particularly businessmen, constantly fret. Constant fretting, and emotional imbalances continually stimulate adrenal glands to produce more adrenalin which has the same result as nicotine-i.e. tightened arteries and higher B.P., making heart work faster. Dr. Robert Mc Gandy of Harvard University warns that heart-attack problems begin in infancy. diets, with too much salt saturated fats are designed suit mothers' tastes and not baby's requirements.

Yoga

Though modern medicine has come to accept in recent times the role played by mind in the causation and cure of diseases, Yoga maintains that mind has a great Role to play not only in psychosomatic diseases but also in various forms of corporeal disorders. Yoga has proved very useful to save one from physical deterioration and psychological disintegration, which are man's perennial problems.

With every physical and mental reaction, secretions from adrenal glands are thrown into the blood. A free circulation of adrenal hormones in blood d

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stream, without being burnt up by use, is highly detrimental Cholesterol is produced in the body primarily from saturated fats in the diet and this is deposited in the arteries. The narrowed arteries cannot allow the free passage of blood, so the heart has to over-work to force the blood along. Physical exercise (activity) can get rid of the cholestorol, by burning up the saturated fats. Increased prosperity among farmers, leading to reduction in physical labour, increased the mortality among farmers in Ireland.

Symptoms of High Blood Pressure

During a survey conducted in Bombay, about 80 per cent of blood pressure patients did not know they had high blood pressure. Many of them did not have any pronounced symptoms to diagnose the presence of blood pressure. In 85 to 90 per cent of diagnosed hyper-sensitive patients, the specific cause of the condition could not be exactly diagnosed.

Even when symtpoms occur, such as headache, dizziness, fatigue and weakness, they may not be easily recognised as those symptoms are common to so many other diseases. Less frequent complaints include restlessness, palpitation and chest pain. In a large majority of cases, hypertension does not show any symptoms until it is well advanced risking the possibility of

stroke, heart failure, kidney troubles etc. The Bombay survey showed that 82 per cent of the hypersensitives did not have any complaints or symptoms. Religion and diet (vegetarian or non-vegetarian) had no relevance to the problems of hypertension.

Dangers of Hypertension

Hypertension does harm in several ways.

 Excessive pressure makes the heart muscle pump harder. After a time the heart enlarges; then it may weaken and fail to

pump effectively.

In many cases hypertension may show acceleration of progression of atherosclerosis involved in coronary heart attacks; it was found in Massachusets that people with high blood pressure were more easily prone to heart attacks.

3. Studies in New York had indicated that first heart attacks showed that twice as many men with pre-existing hypertension died within a month of those who had normal pressure. The hypersensitive men, who survived first attack had twice the risk of recurrence and five times risk of heart-attack death during the next 4/5 years.

4. High blood pressure contributes to artery clog-

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ging atherosclerosis by damaging blood vessel walls, allowing cholestoand other materials nest in the damaged areas. When the artery, feeding the brain and blocked narrowed sometimes, stroke results. The risk of stroke proved to be very much higher among those who had hypertension, though they had no symptoms.

An American report says popular "contrary to systolic blood belief. pressure elevations proved no less important than diastolic as risk factor in High pressure is the most common and potent precur-

sor of strokes.

Survey in Bombay

A recent survey of Bombay urban population (between ages of 17 and 75) revealed that incidence of hypertension is times more common high salaried persons as compared to persons in the low salary groups (i.e. less than Rs. 700/per month, irrespective of age or over-weight.

By strange co-incidence, the percentage of smokers, alchohol takers, over-weights . and executives with sedentary habits was high in the high salary groups.

The Bombay survey showed that 82 per cent of the hyper-sensitives did not have any

complaints or symptoms. fact, this is more dangerous.

Treatment

Those suffering from high blood pressure must take drugs. there is no alternative even when they take to Yoga or other types of mild exercises till they improve, of course.

Often, modification of diet to eliminate extra weight and mild exercises to ease emotional tension, prove beneficial. Some patients bring pressure down simply by reducing the salt in their diet. Some who wish to eliminate high blood pressure, through some exercises become week-end athletes, who try exercise once a week. Such persons tend to exert more, and this is not good either for their blood pressure or their health.

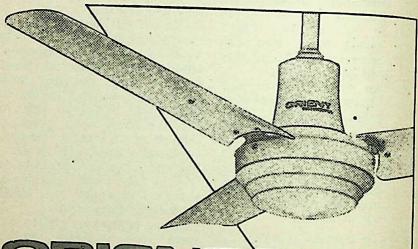
Seeing newspapers and books, there is a tendency among hyptertension patients to rush to Yoga for cure. This is not cor-Such new found Yoga enthusiasts are likely to overdo and this is definitely bad, as any kind of fatiguing exercises shoot up blood pressure. Yoga must be done under guidance, especially by those with diseases.

To keep blood pressure under control, one might learn to keep the bowels clean as constipation tends to shoot up blood pressure.

Treatment through Yoga

Datey, a well-known Dr. cardiologist of Bombay, says "I

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would recommend a general course in Yoga. One who does Yoga regularly has no worrry at he will never get a heart Heart attacks can be attack. avoided only through Yoga; drugs are of course necessary but Yoga is more important. ... If you do Yoga regularly, you can live a desease-free life upto a mature age, remaining cheerful and forward looking at all times." Speaking about how to prevent heart attacks, he further says "Don't eat too much. saturated foods. plenty of fresh fruits and vegetables. Avoid late nights. not drink alcohol in excess. Smoking is best avoided. exercise regularly."

Yoga therapy is now widely in use in other countries, also. Yoga, which aims at moderation in everything, enables a person to be at peace with himself, his fellowmen and nature. Dr. Rammurthi, eminent Neuro-surgeon of Madras (and Hon. Surgeon to President) says "....Yoga practices beneficially influence the entire body." The ficial influence is not only over the nerves, but affect the various peripheral organs, like the heart, lungs, digestive system, general bio-chemistry of the body and, most important of all, the endocrine glands.

Slow, deep, rhythmic breathing in Padmasan (a meditative posture), not only helps to calm down the mind but also improve

the circulation of blood, besides helping to throw out toxins, thus bringing down the blood pressure.

Meditative Postures and Meditation

Sukhasan. Padmasan. dhasan and Vajrasan followed later by Yoga Mudra, helps to bring down the blood pressure by changing the mental reaction of the individual to Stress, which has become part and parcel of modern living. All the above meditative postures help bring down the blood pressure, though how it brings down is not exactly known yet. During meditation, in Shavasan, heart rate is decreased, respiratory rate decreased, and skin resistance The concentration of increases. blood lactate is markedly decreassed, the high concentration of lactate in blood is associated with anxiety attacks and high blood pressure. This is rendered possible in meditation (in meditative postures) because man, for the moment, forgets the outside world, where he generally seeks happiness (which adds to his agitations), and seeks and finds happiness in himself.

Shavasan

"Through Shavasan", Dr. Datey says, "significant response was obtained in 52 per cent of heart and blood pressure patients." In Shavasan there is symptomatic relief and a sense



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of well-being in the vast majority of the patients. Indeed, this therapy opens a new avenue in management of hypertension. Shavasan (which has been experimented extensively both by doctors and Yoga teachers) helps in reducing the blood pressure by producing complete physical and mental relaxation. Makarasan is a kin to Shavasan, but lying with face downwards.

Treatment through Massage

Daily vigorous massage of the whole body, with any agreeable oil, (or preferably with some special oil meant for this purpose), for 5 to 10 minutes will help to improve the blood circulation and restore, to some extent, elas-

ticity of the (hardened) arteries. The effect will be better if the vigorous massage is followed by Shavasan for 3 to 5 minutes. This gradually reduces high blood pressure.

Massage of Vagus Nerves

Vagus nerves, which pass up through the neck behind the ears at the hinge of the jaw, act as a brake on the heart and blood pressure. Gentle massage at this spot (on either side of the neck), by experts who know the art, will bring down the blood pressure, to a considerable extent.

Other Remedies

The New York Times recently reported that Garlic helps prevent fatty deposits building up on the artery walls and clogging them.

Wheat grass juice has proved very effective in bringing down high blood pressure. Of course this has other good effects, too.

Similarly Apple is found excellent for diseases affecting metabolism. Even cooked apples are good for diseases of the heart and blood-vessels.

Beet root (chuqander) juice also is found good for heart troubles, blood pressure, varicose veins etc.

Pine apple juice and petals of roses are good for diseases of the heart

Guava (Amrut) jelly is said to be a tonic for the heart and good for constipation. Honey and lime juice are also good for L

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constipation. (Blood pressure patients should be free from con-Amla (particularly stipation.)

in honey) is effective in bringing down blood pressure.

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'YOGA' THERAPY FOR MENTAL DISORDERS

THE possibility of using the 'dhyan' state of mind of a yogi to cure mental imbalances in others is in sight according to the eminent neuro surgeon, Dr. Balasubramanian Ramamurthi of Madras.

Recording the brain-waves of the yogi in his 'dhyan' state electroniexposing the patient to cally and them in a visual form, like an electric bulb flickernig with a corresponding frequency, is, in short, the process being tested for the purpose.

Encouraging evidence has been obconducted research tained from The reduring the last five years. search is still on under the guidance of Dr Ramamurthi.

He explained the process in an interview to the Press.

modern It has been found by 'Alpha' waves scientific tests that over the stabilise all spread and brain when it is in a balanced, calm and efficient state.

It has also been found that 'Alpha' waves spread and stabilise all over the brain of a yogi in his 'dhyan' state.

Hence the attempt is to transfer that brain condition of the yogi's 'dhyan' state to the brains of those suffering from depression, epilepsy and other mental disorders.

'Alpha' waves have a frequency of ten per second. These can be recorded from a vogi in the form of a graph.

To transfer them into the brain of the patient, advantage can be taken of certain natural characterictics of the human brain. The brain has a natural capability to transform within possibly thorugh complex electro-chemical process, impulses received in visual uksaudiblewahrdarahler Collection. Digitized by eGangotri

forms, into electronic waves of cor-

responding frequency.

The EEG of 'Alpha' waves in the 'dhyan' state, like that of other brainwaves, can be transformed visible impulses, like the flickering. of a lamp.

If a patient—that is a person with a brain suffering from absence or inadequacy of 'Alpha' waves-is exthe flickering lamp, his. posed to brain will follow the same pattern. If he watches that lamp for an adequate period of time, the 'Alpha' waves would spread and stabilise in his brain. Number of such exposures. may cure the patient.

Thus 'Alpha' waves deliberately generated with conscious effort by a yogi in his brain, caught, as it were, on the EEG, can be made to induce resonant 'Alpha' waves in the brain of the patient.

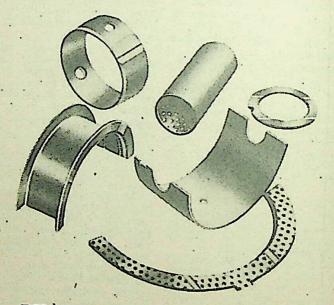
description in Though its technical language makes the treatalmost as simple as ment appear transfusing healthy blood into an unhealthy body, it is far more complicated in practice.

Dr. Ramamurthi said the first difficulty would be to get enough yogis who could achieve and retain for adequate periods the state. A patient may need to be exposed to such induction for as long as two hours in the early sittings, with the duration being reduced gradually progresses. The as the treatment durations and number and periodicity of sittings and total period of treatment have to be worked out separately for each case.

That is why till now he had tested the treatment only on a few selected cases where he obtained positive re-

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Streamlining Our Religion-10

(Contd.)

R. B. LAL

The God of Faith and Reason

SCIENTISTS are divided in their views about the existence of God. Some are uninterested and frankly admit that the problem lies outside their speciality. Many believe in God, some devoutly. Some go to the other extreme and declare that there is no God because they can find no trace of Him even with the most sophisticated of their instruments. They forget that what is not known is not necessarily nonexistent, and many things, such as love and compassion, which scientific instruments cannot measure, play a vital role in life.

Yet the fact is that those scientists who believe in God and those who do not, are both acting in their individual capacity and not as men of science. For science only deals with the fixed and eternal laws of Nature and not with their Maker. These

laws act on their own without any interference by God or angels. This is the arrangement which has made science possible. But it does not mean that God does not exist or belief in Him is harmful or useless for mankind. Sweets are made by excluding salt; in fact, most of them would be spoilt by the addition of salt. But this does not mean that salt does not exist.

Belief in God is mostly an act of faith, but it is supported by some scientific facts.

The marked difference between the living and the dead is best explained by supposing the presence of some thing called the soul in the living, which quits the body at the time of death.

A living body grows, develops and maintains health and vigour. It must therefore possess a force which enables it to overcome the

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natural tendency of all things to decay and deteriorate.

Research scientists have collected a large number of authenticated cases of extra-sensory perception which show that in every man there is some power which survives the death of the physical body and can communicate with the living without the help of the senses and the intellect. This is yet another indication of the existence of souls which are immortal and superior to all the faculties of men.

There must be a subtle power which carries on the physiological functions of man during sound sleep when the intellect, the senses and the will are all at rest.

Finally, all the arguments in favour of the theory of reincarnation-which is now being widely accepted all over the world-and the numerous verified cases of the recollection of incidents of past lives, are proof of the existence of a soul which has a past and a future beyond the present life. From the existence of a soul in every living creature it is only one step to the existence of an Over-soul-the Supreme Spirit-of which all individual souls are mere fragments.

"The existence of God," wrote Dr. Alexis Carrel, Nobel prize winner in medicine, "explains, better than any other hypothesis, the results of prayer, the phenomena of mysticism, the sense of the holy and the need of the

"To know," said Einstein, "that what is impenetrable to us really exists as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms, this knowledge, this feeling is at the centre of true righteousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious men."

A. H. Compton, Nobel prize winner in physics, wrote in his book The Cosmos of A. H. Compton: "When we pray to our fatherly God, it is common experience that we receive courage and strength to do deeds of friendliness towards his children. It is hard to think of receiving strength without imagining a Being that gives us the strength."

Erwin Schrodinger, another Nobel prize winner in physics. wrote in his book Mind and Matter, "No personal God can form part of a world model that has only become accessible at the cost of removing everything personal from it. We know, when God is experienced this is an event as real as an immediate sense perception or as one's own personality."

Said C. J. Herrick in his book

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The Evolution of Human Nature, "There are, in my opinion, no scientific or philosophic grounds for denying the possibility of an 'All-Knower,' the regulating agency of the natural cosmos.'.. We may render to God the things that are God's and to science only those things that are nature's."

God is a crucial factor in religion. He is not only the Creator and Ruler of the universe but our highest object of adoration. We are, of course, free to depict him as we like, but the image we make of him determines the type of worship we offer him and the type of persons we tend to become.

Faith insists that God is Spirit and nothing but Spirit. Simple reasoning tells us that God is not only Spirit but also matter and energy, that creation is only the Spirit materialized as the body of God.

Further reasoning shows that Life, a compound of Matter and Spirit, is superior to both its constituents. Living creatures are the highest manifestations of God, his most adorable form, the form in which he has made himself readily accessible to us.

The growing scientific evidence, as we shall see, supports the view that all matter, energy and life have evolved from a single common source, which the religions call God and scientists

the Primordial Atom or Amoeba.

Scientists, atheists and sceptics, who disbelieve the existence of Spirit, are perfectly willing to accept that humanity is the highest object of attention for the common man,

Thousands of years ago the sages of India came to precisely this conclusion; that the universe is filled with God and is God and as such is a most worthy object for man's adoration. Sri Krishna laid the duty of world maintenance on high and low alike and boldly declared that the best mode of worship is to regard God as the One present in all beings and to look upon all beings as God, in thought, word and deed.

This precious teaching of Sri Krishna, which I may be excused for repeating again and again, brings reason, science and religion in perfect accord. It is the best solution to the problems that are facing us and the world today. This is the only way to secure the peace, prosperity and happiness of mankind.

It is an irony of fate that while paying lip homage to Sri Krishna we consistently ignore his teachings. We prefer man-made traditions to the laws of God. It has become a way of life with us that we are eager to serve the wealthy, high and mighty, who spurn our service, but neglect the poor and lowly who sorely need

our help. In exalting prayer, Japa and meditation, men of religion do not hesitate to have a dig at morality, right conduct, altruism and proper performance of duties. They conveniently forget that worship and meditation, Yajna and Tapasya, faith and devotion themselves are made Sattvik, Rajasik or Tamasik by the motives and conduct of the worshipper.

God is also our ideal of perfection. As such He should be the greatest, wisest and noblest we can think of, but in actual practice we have cut Him down to our own size and taste. "Having created God in their own image," said Emerson, "theolo-

gians find no difficulty in ascribing to Him their own motives." This is how they get a God who favours their own particular race and religion; is jealous of other gods, and punishes all the coming generations for the sins of the parents. This is how the God of all becomes the patron of a few and the enemy of all the rest."

No religion or its followers can be better than the God they adore. Before religion can remake the world, it must enlarge and elevate its concept of God. And this is a task which requires not only faith and devotion but also wisdom and vision.

(To be continued)

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Your Child, Love and Discipline

TERI JEAN DEGLER

WE have learned that discipline is an important quality for man to develop as he progresses on his evolutionary path. Pandit Gopi Krishna clearly explained this in his discourses at the First International Conference Kundalini, held in August 1977 in Kashmir, India. The firm but loving discipline of children today may help them on this road tomorrow. There are certain guidelines relating discipline that can be used dealing with children that will improve your relationship with the child and build his security, self-confidence and self-respect. These deal mainly with setting limits and consequences, learning how to keep them clear and consistent and finding appropriate forms of consequences. "Limits" are the boundaries we give children when we tell them what they can or cannot do for their safety or social development. "Consequences" are the results of breaking that limit.

There has recently been a great deal of misunderstanding about The idea has been fostered that a child can only develop creatively when he is allowed to do as he pleases. truth, however, some of greatest educators and psychologists of our time, Herbert Kohl, John Holt, and Virginia Axline have made it perfectly clear that a child finds his greatest freedom moving securely within boundaries that he knows are reason-In this able and consistent. security he opens up, explores and expresses. Given too much freedom he lives in uncertainty and wastes his valuable creative energy in fear and continued testing of these ever-changing

boundaries.

A few of the most important factors to consider in setting limits poses a few difficulties. There are basically two types of limits: those dealing with safety and those dealing with acceptable behaviour. There are few difficulties in the first type as it deals basically with the safety of the child himself. The adult knows what can hurt the child; he explains it in language the child can understand, but does not instil a panic in the child.

The second type of limit, dealing with acceptable behaviour, is far more difficult to choose and set, for it involves both the child's well being and the adult's own level of patience. A child needs to develop cleanliness, politeness and respect for property and yet he needs room to get dirty, make a mess, explore and express his anger.

The balance that a parent or teacher finds within this frame-work depends largely on his own personality. The adult must determine how much noise and mess he can tolerate, set the limits there in advance, explain the consequences, and stick to it! Unfortunately, the pattern is usually very different.

Take the example of a child's toy drum. Often the mother, afraid of dampening her child's creativity, thinks she "should" allow him to pound on the drum whether she likes it or not. So she grits her teeth and prepares

bear the noise. A point to comes when she can no longer humanly bear the irritation and screams loudly at the child to stop. The child is now frightened and confused; he had no idea this was going to happen, For him drumming may lose excitement and the joy of expressing himself is curbed. The situation could have been totally avoided had the limits been set clearly in advance. The mother could have decided how much noise, if any, she would be able to tolerate and explained this to the child in simple language.

For example: "Billy, you can play the drum outside, but not in the house. If you play the drum I'll put it away for the rest of the day" or "You can play the drum in the house for about 15 minutes, but then I'll want you to take it outside. Otherwise I'll put it away." When the child asks "Why?" explain simply and truthfully: "I'll be tired of the noise by that time" or "Your brother takes his nap in 15 minutes", etc. (It should be noted here that when a time limit is set a warning should be given a while before the time is up.)

If Billy tests the limit the adult should carry out the consequences immediately. Occasionally it is more reasonable to clarify the consequences a second time to the child. When the adult does take the drum away the child may throw a tantrum, but it is important not to give

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in. Quite often the crying is a show put on by the child to test the security of the environment. He wants to know if his mother really means the things she says. If she does, it reassures him that she always does. It tells him that she means it when she says "I love you," and "You're a good boy." It tells him that his world is secure; it can be trusted...

These limits must be handled consistently or the child will develop a great deal of confusion regarding what is and what is wrong. I remember a small but strong example from my own childhood. One of my favourite pastimes was crawling onto a large bookshelf in my room and bouncing onto the bed below. In my fantasies I was in a parachute or the bed became a trampoline, and I would bounce up and down for hours. viously, I was not allowed to do this all the time since it was damaging the bed, but on special occasions I can remember my mother telling me that it was all right. "Oh", she'd say to my father, "let her do it—it's Christmas."

Although I loved this at the moment, I developed considerable confusion about the subject. First, I never felt very safe doing it and wondering why they let me do it; and second, I could never figure out why it was all right one day and why it would be forbidden the next. I, therefore, tended to jump on

my bed whenever I wanted to and simply made sure I didn't get caught.

Consequences must also be explained well in advance and always followed through. For instance, if I tell a child I'll spank him if he runs into the road and then I don't spank him when he does, he will continue to run into the road until he somehow comes to a logical understanding of why he should not do it. In the meantime, however, he could be injured.

There are basically two reasons why adults waver in their consistency with limits and consequences. The first is that they are afraid the child will think that they don't love him. This, of course, is not true. In actuality, the child is assured of love when the adult sets limits that are important to his safety or

social development.

The second reason people usually waver in their consistency with children is that they are uncertain whether the limit consequences they have set is Take, for example, the story of the child whose mother took away his drum, just as she explained she would, if he played it in the house. Often in such a case, once a plaything is taken away, the mother begins to thinking perhaps the punishment or consequence was too harsh. If she does give in and returns the drum, the child will again become confused. If this situation continues, he will

begin to wonder whether or not mother means anything she says. He will continually test every limit to find out if he can get away with it without punishment.

These situations can usually be avoided by giving careful thought to both the limit and consequence before they are set. If the adult is certain that the limit is beneficial to the child and to himself, if he is certain the consequence is appropriate, he will have much less difficulty in adhering to his decision.

For example, I found myself wavering on a consequence that I had recently set with an emotionally disturbed adolescent girl I was working with to develop socially acceptable behaviour. The limit we had agreed upon was that she had to work quietly for the entire afternoon without yelling. The reward for this would be a 15-minute game period at the end of the day. The consequence of yelling would be to lose the game period.

As the afternoon progressed, Alisa began to get noisy so I reminded her of our agreement. Nevertheless, she became progressively noisier until she was yelling. I then called off the game period. Not wanting to miss her game, Alisa began to behave in the most ladylike and mature manner she had ever managed. She kept this up for the entire afternoon and I began to relent, thinking that perhaps I had been too harsh. Just as I was about to give in, I noticed a glint in

her eye and realized Alisa was "charming" me to see if she could get me to go back on my word. So Alisa and I continued to work through her game period to the end of the day. She acted furious at this turn of events but, in truth, she was relieved. Alisa was intentionally testing me in a manner typical of all children.

Through this testing process, Alisa had answered several questions for herself about me. Would I really do what I said I would, no matter what? Exactly how far could she push me? How easily could I be charmed out of an earlier strict decision? By answering these questions a child defines his environment. A secure environment is the one in which the adult does exactly what he says he will, in which the adult cannot be pushed to some uncertain explosion point, and in which the adult doesn't let himself be charmed changing decisions.

Although the child may honestly want the adult to give in al the moment, once the adult does give in, the child is with a terrible uncertainty about his environment. He will, therefore, continue to test limits by breaking them and trying "charm" his way out, or steadily increase the undesirable finds behaviour until he adult will inpoint where the variably crack down.

In the case of Alisa, she was extremely angry when she to work through her game time.

However, the next day she returned, improved her behaviour and earned her game time.
The excellent behaviour she had temporarily shown while testing me became what I expected from her, and eventually she began to expect it of herself.

Finding appropriate punishment or consequences for the situation in which the young child breaks limits depends on several factors. First, the consequence should be appropriate to what is done. If the consequence is unduly harsh or inappropriate, the child will judge it as unfair and totally miss the point of the situation in his anger at being unfairly treated.

I remember the tragic story of a woman whose emotionally disturbed son I worked with. During an interview, I learned that as a child she had been locked out of her house for misbehaviour of any sort. Today she remembers nothing of whatever point her parents were trying to make, but, unfortunately, still bears a tremendous anger against them and has a great difficulty handling discipline of her own children.

Let's examine some common types of "consequences" or punishment and how they might be used with young children. Spanking is probably the most controversial form of consequence. Some parents use it for everything, and others would never spank a child. There is a great deal of support for the

that a spanking can idea appropriate for situations which the child is in immediate danger. When a child is running into the road or reaching for a hot stove, a verbal explanation is sometimes not enough. example, I once worked an emotionally disturbed child I will call Scottie. great deal of our programme with him involved exploring the environment near our clinic and visiting points of interest. On these outings, Scottie continually ran into the street. several gentle talks with him had no effect, I one day made him sit down by the road and I scolded him angrily. I explainonce again in great detail how he might be hurt. minutes later, laughing gleefully and peeping over his shoulder to see my reaction, he ran into road again. This time I chased Scottie and gave him a sound spanking. Although know he couldn't feel a thing through his winter coat and heavy woollen pants, Scottie yelled. screamed and this he pouted for nearly hour and refused to speak to me for the rest of the day, but he never ran into the road again. I consider this an invaluable lesson.

To repeatedly explain to a child the dangers of a busy road is not enough. When he runs in the road again, it may be too late. I believe strongly, however, that if a child is spanked,

it should be done only in such critical cases, and care should be taken that the child is not physically harmed in even the slightest way. I have always found, as in Scottie's case a spanking need inflict no pain whatsoever to be effective.

There are many other consequences that are appropriate in certain situations. Scolding is probably the most used consequence as well as one of the least effective. Its main value probably lies in the fact that the adult gets rid of some of his anger, for children usually turn off to what is being said. If an adult, however, uses scolding only when it is absolutely necessary for the child to learn something and not when he himself has had a bad day, the child will be far more prone to listen and take things to heart.

An effective scolding should always set limits against what has been done and set new and appropriate consequences in the event the forbidden action is repeated. If after a child is scolded he has the idea that the worst things that will happen to him if he does the thing again is another scolding, he is quite likely to do it again, expecially if he's getting some fun out of whatever he's doing! Can you imagine yelling at a child, "If you do that once more I'm going to yell at you again" Yet, this is the hidden message behind most ineffective scoldings.

This is particularly true if the scolding includes exaggerated threats which will never be carried out. Threats should be avoided at all costs, for they either terrify the child or cause him to disbelieve true and reasonable consequences the adult may also set. I recently heard a mother on the street tell her son she would send him to an orphanage if he got dirty again. Such statements do untold harm to innocent, trusting children and can create an unreasonable fear in the mind which can be carried over into adulthood.

Another example of a common consequence is sending a child to his room. This can be appropriate, particularly when a child is disrupting others in a room or unable to get along with the other children there. However, this punishment should not be used for all forms of misbehaviour, as a child often begins to feel no one wants to have him around if he is continually sent from the room away from other people. For appropriate alternatives, a toy can be taken away when it's misused, or TV or records can be turned off during excessive noise.

We should remember, too, that we as people will sometimes fall short of our own ideals of patience and understanding, and use our common sense and feel unconditional love for the young lives we touch.

Courtesy: Spiritual India and Kundalini

TOLERANCE

SMT. SAVITRIBAI KHANOLKAR

IN a way, the easiest way to be tolerant is to remember that whatever good you do others is so much you will get yourself when the time comes. Helping others is helping onself. As Swami Vivekananda used to say: "The poor suffer in order to let you help them." For in the law of karma the true gainer is the giver.

We should also give in letting others be. Let them keep their particular way of expression and their own beliefs. Does the Sun change for being called by different names from country country? The ways to reach God are innumerable. truly and beautifully the Upanishads describe them as so many rivers running straight or crooked each in its own way and yet reaching the same vastness the Ocean!

We must remember that what

matters is the sincerity and the yearning for Truth. Such pure desires will always overcome all obstacles.

If some try to convert you to their own way of worshipping God, send them away politely. These are mostly misguided people who never heard of tolerance. They think we are all lost in a well of perdition because we like to call God by another name and do not wish to burden ourselves with their infantile dog-To insist in others worshipping God by a different name and cease believing in His infinite manifestations shows a lack of spiritual development.

All religions aspire to reach the same Goal. If their names differ, so let them, why should one worry about that?

Mystics the world over speak the same language, for experience is one thing and dogma another.

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Experience rings with truth and dogma narrows. Though no one taught most saints of Maharashtra who were villagers high blown philosophy, nevertheless practised the highest tenets of Vedanta perfectly blending pure Knowledge with extreme devotion in the personal aspect of God. They knew Him as both: personal and impersonal, as the Mother and as the Friend and Teacher. lived in the falth of the Universal Oneness. They felt the same devotion either to Shiva Vishnu. They found their Lord in whichever temple they went.

There is no sense in people crossing the seas to spend so much time and effort in telling

Hindus which God to worship and which to give up. Hindus are already trained in tolerance whereas these misguided fanatics have yet to learn it.

God Himself is present in all things and He alone knows how to bring you to Him. Once the devotee reaches a higher state, his experiences in mystic life will tally with advanced souls of all other religions. These experiences should remove all barriers since they transcend dogmas.

We should likewise treat others with tolerance in our daily lives. It will remove frictions which cause unhappiness. Try and feel under the skin of others, you will thus understand their ways and problems.

No two people see the world in exactly the same way, so don't expect everyone to feel as you do. In a home or at work one has to tolerate others' talks and habits. Think only that they too must bear with yours. Reflect on the mass of humanity in the midst of which we move, live and work. It is impossible to expect everybody to react in the same way to the same thing.

We should think of God and feel His presence at all times. Remembering your own struggles you will have compassion on the trials of others. Disseminate the drops of divine love God bestowed on you in His mercy, Learn to give with humility and deep tolerance.

Golden Jubilee of

SAMSKRITA ACADEMY

Review of Celebrations in Madras

D. ANJANEYULU

THE completion of half-a-century of useful existence by the Samskrita Academy in the last week of March was a cultural event of no small significance in the city of Madras. It was an occasion for lovers of Sanskrit to come together and not only to look back on the record of the past but to look forward to the task of the future.

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The Samskrita Academy was a product essentially of the educated layman, the informed amateur, who was eager to keep the lamp of Sanskrit language and literature burning, outside the narrow grooves of Academy. The idea was sown, nurtured and helped to fruition by a number of scholars and Rasikas including V. V. Srinivasa Iyengar, P. S. Sivaswami Aiyar, T. R. Venkatarama Sastri, S. Varadachari, K. V. Krishnaswami Aiyar, S. Satyamurti and K.

It was lucky for the Academy that it had for its first President, Mahamahopadhyaya Prof. S. Kuppuswami Sastri (1927-43), a renowned scholar who occupied the chair of Sanskrit at Presidency College, Madras. He was succeeded by Sir P. S. Sivaswami Aiyar (Jurist), V. V. Srinivasa Iyengar and playwright) (lawyer and K. Aivar Balasubrahmanya (lawver. legislator and scholar). Since 1970, the office of the presidentship has Dr. V. Raghavan, a devolved on Sanskritist of international standing. who represents a living link with the first President, for he was his pupil at Presidency College.

There is an appropriateness in the the Samskrita fact that should be located in the premises of the Madras Sanskrit College in Mylapore, founded by V. Krishnaswami Aiyar (whose sons and daughters Balasubrahmanya Aiyar.

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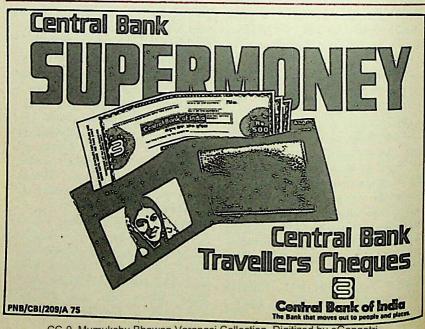
promotion of Sanskrit learning and Hindu culture). The building that shelters the Academy now also houses the Kuppuswami Sastri Research Institute, started in 1947. The Academy, the Institute and the College, among them three, cover the interests of Sanskrit at various levels—that of the Rasika, the specialist, and the college student respectively.

All these categories met for the inauguration of the Golden Jubilee Celebrations at the special pandal on the college grounds on the afternoon of March 25, 1978. In his inaugural address, which represented a happy blend of breadth of scholarship, sincerity of conviction and earnestness of purpose, lightened by an informality of tone, Prof. Uma-

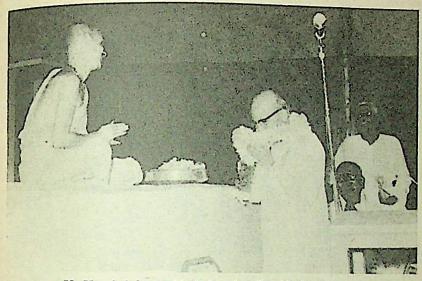
shankar Joshi, President of the Sahitya Akademi, gave ample proof of his love of the classical tradition and awareness of contemporary values.

Prof. Joshi is a poet of distinction in Gujarati and a scholar in Sanskrit and English.

On the question of the place of Sanskrit in present-day India, Prof. Joshi was both frank and realistic. Sanskrit was the first casulty in the war of languages after the country had attained independence, he said, more in sorrow than in anger. While it was studied in depth in the British regime, paradoxically enough after Independence, "this great heritage of the country was not a little neglected." Students had to learn three



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H. H. of Pejawar Math blessing Dr. V. Raghavan

languages, including Hindi and it was too much of a burden for them to be expected to study Sanskrit as well. "It was nobody's fault. A change in circumstances took place and Sanskrit could not be accommodated. Nobody is the villain of the piece," he added.

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> Refuting the charge that Sanskrit was a difficult language, Prof. Joshi said: "Milton is very difficult. If however you can find someone who can read Milton, it is easy. It is the schoolmasters who murdered Milton. Likewise, it is the Sanskritists who murdered Bana and made him taboo. can find some one who knows how to read Bana, the meaning would fall in your lap. You may miss a nuance here and a phrase there. But you cannot miss the substance."

> "The essential 'thing," continued Prof.

scholars who can present the great works, make reading of dramatic pieces easy so that even the average man might be able to grasp the spirit. An effort must be made to keep the tradition alive and explode the myth that Sanskrit was a forbidding language," he added.

Tracing the growth and describing the importance of Sanskrit, Prof. Joshi observed that it was a language cultivated for poetic articulation and for dialogue of oneself with one's Maker. It was not the language of any particular religion or region, but of a great culture. Sanskrit had never been a closed shop, but it had always absorbed elements from other languages and grown into a robust tradition—not only religious mystical, but also secular and legendary. It had produced some of the best dramas in the world theatre. Joshi "ismultonuhavavantrainedsi Collectithe pagesest Educational context,

Prof. Joshi commended the adoption of a composite course of Sanskrit and the mother-tongue in schools. The course could be formulated with the accent on structural similarities between Sanskrit and the students' mother-tongue. He was happy learn that the Central Institute of Languages at Mysore was seized of the subject.

Dr. P. V. Rajamannar, paying a tribute to the glory of Sanskrit, said that it was the very foundation of Indian culture. The terms for Sanskrit and culture were closely allied in Indian languages.

Unveiling the portrait of V. V. Srinivasa Iyengar on the occasion, Dr. Rajamannar described him as a man who demonstrated that it was possible to be "learned without being pedantic. religious without being fanatical, versatile without being superficial. distinguished without being over-bearing and witty without being crude or obscene."

The portrait, presented by Smt. Indira Ramadurai (daughter-in-law of Srinivasa Iyengar) was accepted by Shri T. V. Viswanatha Aiyar on behalf of the Academy.

Shri N. Raghunatha Aiyer, President of the Golden Jubilee Celebrations Committee, earlier, welcomed the gathering. He said the plight of Sanskrit writing today was that there were many good writers, though of the second rank, but no readers. A critical and responsive reading public alone could contribute to the growth of a language or literature, he added.

. Shri K. Chandrasekharan, Trustee and Treasurer, in his commemora. delivered in Sanskrit tion address. regretted that Sanskrit had suffered at the hands of politicians who had whipped up parochial feelings and strengthened a narrow outlook. He also outlined the role of the Academy in propagating Sanskrit over the years.

The first day's proceedings came to a close with a vote of thanks by Dr. V. Raghavan.

II

At the seminar sessions on the third day, second and 46 papers were submitted. of which 36 were actually read. They covered a wide range, but as the Academy happens to be a literary body, most of them dealt with various aspects of Sanskrit literature. Alamkara Sastra and the like.

Apart from local members and representatives of the University, the State Department of Archaeology, there were scholars who had come from the Sri Venkateswara University, Tirupati, the Central Sanskrit Institute, Tirupati, the Annamala Mahal University, the Saraswati Library, Thanjavur, and the Department of Epigraphy, Mysore.

A number of papers dealt with the position of Sanskrit in national life and school curriculum and the medium of tecahing Sanskrit. papers related to the inter-relation of Sanskrit and Tamil (one of them disclosing that there were at least 2,000 CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

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Samskrit Drama "Navagraha Charita" enacted during the Celebrations

and one discussed the place of Sanskrit in Telugu literature and culture (Vedam Venkataraya Sastri). In the paper on Sanskrit and Epigraphy, light was thrown on Sanskrit literary material gleaned from inscriptions.

Sanskrit and Science was the area covered by a few learned papers. Dr. B. Ramamurti (Neuro-Surgeon) surveyed the position of Sanskrit classics in relation to Science in general. Sanskrit and Ayurveda was the subject of a paper by Dr. V. Narayanaswami. Dr. D. Arka Somayaji (of the Dharma Pracharini Sabha of T. T. Devasthanams) gave an impressively erudite discourse on the geometry of the Vedic altars. His scholarship in modern mathematics and familiarity with ancient Indian astronomy were matched by his fluency in Sanskrit.

The contribution of Tamila Nadunasi Constition Gigitized by eGangotri

Jyotisha Sastra (astrology) was underlined by Shri Kuppanna Sastri, while another scholar outlined the significance of Sanskrit speculation for modern theology.

Dr. S. S. Janaki (of the Kuppuswami Sastri Research Institute) engaged herself in textual criticism in analysing the language of Bhasa's natakas, pinpointing some of their lapses. "Satire in Sanskrit" was the theme of a paper in Sanskrit by Shri Swaminatha Atreya. The methodology of Panini was discussed by one scholar, while some others discussed Kavya Lakshana and allied subjects.

In the group on comparative literature and criticism there were two papers in English: One on "poets all over the world dream alike" by Shri A. V. Suggavaneswaran; and "Literature Criticism—Can East Meet

West?" by the present reviewer.

The problems of Taxation as obin Kautilya's Artha Sastra and the Administration of Justice and Local Self-Government as revealed in Sanskrit inscriptions were discussed papers. The Ramayana, Mahabharata and Bhagavata were dealt with in many papers. The merits of Appayya Dikshita's Commentary on Yadavabhyudaya dilated upon by Shri T. S. Parthasarathy.

There was a competition in antyakshari among the students of College. The Kavi Sanskrit Sammelan in Sanskrit proved popular and quite a few took part, interested amateurs as well as professional scholar-poets.

The cultural programmes organised on the first and second days proved a real draw. On the first day, there was a concert of Sanskrit songs in the evening by Dr. M. Balamurali Krishna, accompanied by Shrimati T. Rukmini on the violin and Vidwan Madurai Krishna Iyengar on the mridangam.

The concert was marked by purity of enunciation, virtuosity in rendering the ragas and sensitivity in the expression of the bhavas.

III

The second day's programme was topped by the presentation of a short and witty drama in Sanskrit, entitled Navagraha Charita by Ghanasyama, one of the Ministers of King Tukkoji (18th Century) of the Taniore Maratha dynasty. It is a satire on

planets and astrology, in which the playwright exploits astrological data to dramatic purpose, showing his mastery of Sanskrit and Jyotisha.

In the ingenious plot, where the planets fight, Rahu and Ketu (the chhaya-grahas), as the aggressive asura-party, are ranged against the seven main planets, the Sun, moon jupiter, venus etc. Rahu is oust the sun and become the king of the planets, capture some rasis for movement for himself and Ketu and also to have the seven-day week extended by two days and get two new week days assigned to himself and Ketu. Strategies of the Artha Sastra classical warfare are duly employed.

Apart from the nine Planets, the author ingeniously uses the astrological Yogas, good and bad, and some years in the 60-year cycle, having good and bad names and a neutral name like Sadharana taking a major part.

The Asura and Deva Gurus among the Planets. Sukra and Brihaspati, put their heads together and the former as the more gifted strategist, solves the impasse by proposing an honour for pacifying Rahu, a title Sun himself. equal to that of the namely Svar-Bhanu, which is really a degree higher than the Sun's name. a mere Bhanu, Rahu is thus placated and is persuaded to call off the warlike preparations.

The drama with a cast almost entirely of enthusiastic amateurs, proved a hit, what with the witty dia-CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by Gangotti AL.

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happy denouement. It was thoroughly enjoyed by the audience who could follow the quick-changing situation. The characters were dressed exactly according to the directions in astrological texts. The stage decor was simple and effective.

The direction was by Dr. V. Raghavan, President of the Samskrita Ranga, who also abridged the play for the occasion. (The Samskrita Ranga incidentally grew as an offshoot of the Samskrita Academy.)

ΙV

The concluding session of the celebrations on the afternoon of the third day was notable for the lofty tone of the proceedings and the solemnity of the atmosphere surrounding them.

The valedictory address was delivered by Sri Visweswara Tirtha, Head of the Pejawar Math at Udipi. A youthful and dynamic monk, he spoke in simple, fluent and expressive Sanskrit which was intelligible even to those with a nodding acquaintance with that language. If Sanskriti (or culture, in this case traditional Indian culture) was the soul. Sanskrit was the body in which it lives and the vehicle through which it is spread to others, he observed, using the familiar metaphysical imagery. While the soul was timeless (sanatana) and immortal, it would not be able to exist without the body, he observed. Of all languages Sanskrit alone remained as a real integrating factor, because it was at the root of the Indian tradition. No Indian could

fully understand his own inheritance without a good knowledge of Sanskrit.

The Swamiji was happy to learn that those of the Samskrita Academy were doing good work for the propagation of the Sanskrit language.

On the present task of ensuring for Sanskrit its proper place, he thought that this could be done only by the unstinted cooperation of the three parties—the Government, the people at large, and the Sannyasins like him (who were in charge of Maths and other religious institutions). On his part, he assured his goodwill and cooperation and conveyed his best wishes to the Academy. "We should all pray for success," he said, adding, "but prayer by itself



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46, Thambu Chetty Street, Madras-600 001 Phone: 20401 Grams: COCHUTNI was inadequate, without the followup of concrete action."

An address in Sanskrit was presented to the Swami by Sri P.V. Sivarama Dikshitar, Secretary of the Academy and Principal of the Madras Sanskrit College.

Dr. Raghavan welcomed the Swami.

V

The proceedings came to a close on a note of self-confidence and a sustained sense of sacred purpose.

Earlier, the Academy passed a number of resolutions on the study of Sanskrit in schools and colleges and the condition of Sanskrit teachers.

One resolution requested the heads of institutions of newly upgraded (Higher Secondary) schools to en-

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courage the study of Sanskrit by opening a separate section and advising students to study Sanskrit for preserving the ancient culture of this country.

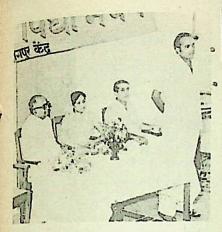
In another resolution, the Academy appealed to the State authorities to permit Oriental title-holders to teach Higher Secondary classes as they are now permitted by the University to teach Sanskrit upto the post-graduate level.

A third resolution requested the Government to encourage the growth of oriental schools by keeping the endowment at Rs. 20,000/- as originally fixed by amending accordingly the rules framed under the private school regulation Act.

Another resolution viewed with concern the University's move to transfer the diplomas and titles to the control of the Director of School Education. The Academy requested the University authorities to retain the Oriental Language courses under its own control as is the position in other universities in India.

As a layman who is second to none in his devotion to Sanskrit, this reviewer would like to ask himself why Sanskrit study does not attract the seem any longer to country as it should youth of this Sanskrit as it used to. Is and fated to remain a special preserve of the aging intellectuals and the professional scholars? What can we do to stimulate the interest of the under-thirties in a language that has somehow survived through the ages

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(L. to R.) Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan, Smt. Ashadevi Maheshwari, Vice-President, Nagpur Kendra, Shri K. K. Malhotra, Treasurer, and Shri Banwarilal Purohit, M.L.A. replying to his felicitation by the Bhavan on April 15.

BHARATIYA VIDYA BHAVAN FELICITATES B. L. PUROHIT

"WATER if stored too long stinks, wealth, too, if stored stinks. Both water' and wealth must be kept flowing to remain fresh." This view was expressed by Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan, in Nagpur on April 15, 1978.

Shri Ramakrishnan was addressing an august gathering at a function organised by the Nagpur Kendra of the Bharatiya Vidya Bhavan, to felicitate Shri Banwarilal Purohit, MLA, who had recently donated a substantial sum of Records

tial sum of Rs. 11 lakhs to Bhavan.

Elaborating on his theme, Shri Ramakrishnan said that Shri Purohit was one of the few people who knew the importance of donations. He pointed out that there are three types of donors—those who are like wells, deep and difficult to reach; those who like tube wells, have to be

Notes & News

pressed into giving, and those who like the Ganges, give freely and generously. Shri Ramakrishnan likened Shri Purohit to the third type of donors and hoped that Shri Purohit would continue to give of himself to the people who had elected him to nower.

Replying to the felicitations, Shri Purohit said that he would stick to his aim of helping his countrymen, and assured the audience that he would always keep his personal interest divorced from his political involvements.

Earlier, Shri K. K. Malhotra, treasurer, welcomed the gathering. Shri R. S. Pandit also spoke on the occasion. Smt. Asha Devi Maheshwari, Vice-President, received the guests and Shri M. B. Mor proposed a vote of thanks.

NAGPUR TIMES GOLD MEDAL FOR JOURNALISM

ENDOWMENT FOR BHAVAN'S COURSE

THE Nagpur Times Trust has donated Rs. 10,000 to the Bharatiya Vidya Bhavan as an endowment for instituting a 'Nagpur Times Gold Medal for Journalism' for the student standing first in the journalism course of the Bhavan's Rajendra Prasad Institute of Communication studies in Bombay.

A cheque for the amount was presented to Shri S. Ramakrishnan, Executive Secretary of the Bhavan on April 15, 1978 by Shri A. G. Sheorey, Secretary of the Trust.

This is the second such endowment made by the Nagpur Times Trust, the first being for a similar gold medal in Bachelor of Journalism course of the Nagpur University.

Smt. Ashadevi Maheshwari, Vice-President of the Bhavan's Nagpur branch, and Shri M. B. Mor, Secretary, were also present on this occasion.

Dr. M. B. Niyogi, retired Chief Justice and Vice-Chancellor, is the Chairman of the Nagpur Times Trust, Shri P. D. Deshmukh, a former secretary to President of India, is the Managing Trustee, while Shri G. B. Bedkas, retired High Court Judge is the third trustee.

CONGRATULATIONS

SHRI MUKUNDCHANDRA S. THAKER, a student of the Bhavan's Mungalal Goenka Institute of Postgraduate Studies and Research, passed his M.A. Examination, con-



ducted by University of Bombay, in the year 1977, with first class and was awarded the following three prizes by the University of Bombay.

- The Sujna Gokulji Zala Vedant-Prize of Rs. 500/- (Rupees five hundred only) for the year 1977.
- (2) The Seth Rupsi Madhavji Memorial Shuddhadvaita Anubhashya Prize of Rs. 425/(Rupees four hundred and twenty five only) for the year 1977.

(3) The Prof. H. D. Velankar Veda Prize of Rs. 235/- (Rupees two hundred and thirty five only) for the year 1977 for passing M.A. at the first attempt with Sanskri and securing the highest number of marks in paper IV (Rigveda and Nirukta).

We congratulate the scholar on this extra-ordinary achievement.

CULTURAL FETE IN ANDAMANS

THOUGH Andamans is separated from the mainland by its geographical features, it is not lagging behind in maintaining its cultural identity. The local Chinmaya Mission is doing yeoman service in creating spiritual awareness in the minds of the people of those islands. It is conducting classes in its six centres to inspire the local people about the richness of Indian Thought and Philosophy. The classes are also run for kids They are taught Bhaja Govindam Bhagavad Gita, besides training in Yoga. To give a boost to the Mission's activities, the local Lions Club sponsored a Bal Vihar Mela on March 5, 1978 in Tamizhar Sangham Hall, Port Blair.

A play depicting the victory of Vinayaka as the Leader of the Devataas in Hindi and a scene from a "Karna Sanskrit Drama entitled by the Bharaman" were enacted Renun "Siddhartha-the children. another ciation" was the theme of by the play in English presented Mission youngsters of Chinmaya Tamil Traditional folk dance of Devo Nadu was staged by the kids. tional songs were sung by the local artists. A mini-lecture 05 Yoga was given by a teenaged boy and he received wide applause from the audience.

Three children who participated in the cultural programme were given special awards. They are Anima Burman, Anandita Biswas and Chardrasekhar Kapoor.

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A LAUDABLE PROJECT

A UNIQUE project has been undertaken by the Atmagnana Jyoti Sabha, spiritual-cultural organisation It has constructed a Dhar-Dombivli (West) with masala at performing Apara for facilities Kriyas-rites and rituals after death -which can be availed of by the middle class and the poor at a nominal cost, if not free, and thus obviate the need for them to make expensive trips to other places.

The project took shape at the suggestion of the revered Sankaracharya of Kanchi and has been blessed by H. H. Jagadguru Sankaracharya of Dwaraka Sharada Peetha who laid the foundation stone in 1974.

The Dharmasala comprises twelve double-room units with all amenities. In addition to piped water supply, a well also is being provided. Along with the Dharmasala a Temple complex and hall for conducting cultural, social and educational activities is planned and the work is taken in hand already. A medical centre with an ambulance service and the temple complex will complete the Rs. 8-lakh project. Artist's view of the planned Temple complex is given

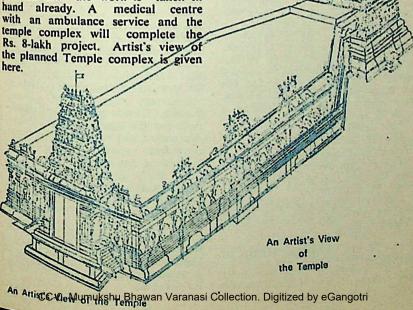
The multi-purpose hall will have a carpet area of 3,800 square feet. It has residential facilities, too, with two units of three-room apartments for the use of people planning cultural and social functions there.

The temple would be unique in this part of the country as it is known in Agama Shastra as Meru Prastha. It will be of psycho-geometrical structures with carved Gopurams in

South-Indian style.

The main deity in the Temple will be Goddess Jagadamba. right side of the sanctum rum will be installed Ratna Garbba Ganapati and on the left Lord Subramanya with his consorts, Valli and Devasena. In front of the sanctum sanctorum will be Krishna Mandap. On the right side of the Gopuram will be images of Raja Ganapati and then left Sankhanidhi while will be adorned by Shanmukha and Padmanidhi.

The sides of the structures will be decorated with images of different



manifestations of Shakti, namely Meenakshi, Sharada and so on.

The temple construction is under the noted sculptor Sthapati Sivalingam who is associated with the grand Adi Sankara Temple nearing completion at Matunga, Bombay.

The Sabha has invested nearly Rs. 5 lakhs on the work so far. Till now funds have been raised by benefit shows. It still requires another Rs. 3 lakhs. It appeals to citizens, philanthropists and charitable institutions to contribute by way of donation to enable it to complete the remaining works of the project early and provide a new cultural amenity to the people of Bombay.

CHILDREN'S FAVOURITES

GULLIVER'S TRAVELS, Adventures of Robinson Crusoe, Mary Poppins and Peter Pan are very popular with Soviet children. Children's books are high on the list of literary priorities in the USSR and every year, nearly 3,000 titles are brought out for children by some 100 Soviet publishing houses.

Last year a volume combining Jonathan Swift's "Gulliver's Travels" with his lesser known novel "A Tale of a Tub" was published in 303,000 copies. The book was sold out like hot cakes, just as the earlier editions. This goes to show how Gulliver is loved by Soviet children.

The latest edition of 150,000 copies of Daniel Defoe's "Robinson Crusoe" published in 1976 became a collector's item overnight, although it may still be found in practically every big city library.

Charles Dickens and Rudyard Kipling are two other extremely popular English writers.

RAJA RAVI VARMA MEDICAL MISSION

RAJA Ravi Varma Medical Mission.

No. 2597, Kilimanoor, Kerala, seeks to perpetuate the memory of the renowned Indian artist.

They have begun a hospital with a well-equipped clinical laboratory. An expansion is thought of so as to include all the modern branches and amenities for medical treatment such as X-Ray, opthalmology, gynaecology, and cardiology. Plans are also afoot for starting painting and drawing schools, medical research centres and various other projects.

This scheme is an expensive one. Shri Madhavan Pillai, Managing Director of Raja Ravi Varma Medical Mission, appeals for public assistance

and goodwill,

MOTHER CENTENARY FETE

PONDICHERY MOTHER'S Centenary was celebrated by the Bhavan's Guntur Kendra on Feb. 21, at the Bhavan Auditorium. The celebrations commenced with offering of flowers to the portrait of the Mother.

Shri T. L. N. Reddy, District and Sessions Judge presided over the meeting. He spoke about the greatness of the Mother's philosophy and recalled his visit to the Mother while alive and paid glowing tributes to the memory of the revered Mother.

Speaking next, Shri M. Hanumantha Rao, a well-known lawyer explained the significance of Mother's incarnation and read out a few passages from a book on the Mother by one of her devotees.

Shri P. V. J. Raju, Vice-Chairman of the Kendra, and associated with the local Aurobindo Centre, with various aspects of the Aurobindo philosophy.

Shri P. Venkateswara Rao, Hon-Secretary, welcomed the gathering. The celebrations ended with a vote of thanks by Shri P. Srinivasamurty. Jt. Secretary.

BOOK REVIEW

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THE STRUCTURE OF HINDU Society—By N. K. Bose, Published by Orient Longman Ltd., 1975: Rs. 35.00, translated into English by Andre Beteille, Pp. 169.

THE original book in Bengali holds an important place in the field of sociology and was written by Nirmal Kumar Bose about a quarter of a ago. It is a praiseworthy effort by Beteille to translate the work into English not only as a "pupil's tribute to a scholar" but to correct the imbalance that exists in the world of translation where usually the translations are from European to the Indian languages. India being a land of many languages, any work, in a regional language limits readership. An English translation of Nirmal Kumar Bose's well-known book which offers concepts, theories and valuable data to students of social sciences now be available to a much wider readership not only in India but in other parts of the world as well.

"Visva Bharati" published Bose's original essays on the structure of Hindu society in Bengali in the well-known Bengali weekly, Desh. Bose had a clear understanding of the principal of organisation of Hindu Society. He focussed the attention of the Bengali readers on that principle, and did so by drawing from several sources rather knowledgeably. He had acted both as an ethnographer and as a social historian.

The 12 chapters of the book are flanked by a prologue and a conclusion, covering the life of forestdwelling communities until advent of social movement among the various castes. Bose examines the basics of Indian culture-the Aryan culture-in one of the chapters, followed by his understanding of the nature of India. He then discusses the ancient history of caste, the history of India's Middle Ages and the changes that occurred in the British period. He also devotes some space to the present position of caste system.

It seems Bose considered the Aryan fabric as the basis of Hindu social organization. In many ways Bose influenced the intelligentsia of Bengal of his time in this understanding of Hindu society. Andre Beteitle's translation will now bring this question to the fore for others outside Bengal to the non-Bengali speaking intelligentsia, and we will see if Bose's thesis stands the test there.

Another point that Bose raises in the book is his sensitivity to the fact that no society is monolithic, but is a union of "many societies." The same is true of the Hindu society. Thus in Hindu Society, many cultures have found their place, many practices have been assimilated. It would be correct to say that the Hindu society is made up of constituent communities. Perhaps that is why we see hereditary rights over occupations of certain castes/groups/clans, and these constituent communities.

nities were grouped up into four basic "Varnas" building up a larger society. The hierarchy in the rank of these occupations was based on purity, valour, and on occupations for the maintenance necessary of the society. in that The hierarchy was accepted because Bose says, it provided economic security and have an assurance that one could follow one's own custom in this society. It was not a static society because change of occupation. migration and debasement or refinement of custom, as the case might have been, led to the birth of new castes. Naturally, also there grew a spirit of tolerance, besides the economic security, and assurance of individuals being able to follow their This accounts for the absence of revolt in Hindu Society or any significant upheaval.

But individuals became subservient to society. He or she could not be "autonomous." Bose comments that society allowed expression to individual's fundamental genius by means of escape through "the backdoor of Sanyasa and stand in freedom under open sky."

One questions the validity of this reasoning as one questions Bose's statement that the depressed castes were satisfied with their lower status society. There also arises question whether purity or impurity of occupations led to high or low caste designations or whether the status of caste ipso facto made a given occupation high or low. This is worth investigating and deep research and analysis because India's sense of "dignity of labour" and rejection of manual labour is closely related to this concept of "Status of occupations." Further, Bose has not given due attention to the protest movements (he mentions Buddha's revolt against the Brahmins as any social historian would do, but does

not see its significance in India's social process) in Hindu society, which did take place historically, and left their imprints on India's society.

Bose's work in Bengali to which sociologists and social historians may concepts and turn for methods would now be available to non-Bengali readers all over the world The author's emphasis on organizing principles of Hindu Society, the elements that ensured its continuity for centuries and the forces which ultimately weakened it, is as relevant today as it was when Bose published it in Bengali. Bose tried to lift the study of India's civilization with a recorded history of nearly 3000 years. by what he believed to be the scientific method with his training in geology, anthropology and testing ideas systematic examination of facts. Andre Beteille, a sociologist, has ably highlighted this fact in his Introduction and translation Bose's work.

It is hoped that this book will come out in paperback edition, and be available to students and readers who may not be able to afford the present high price.

-Dr. Mrs. Anima Bose

MY COUNTRY AND MY RULERS—By V. B. Kulkarni, Jaico Printers Pvt. Ltd. 121, Mahatma Gandhi Road, Bombay—400 023. Rs. 40/-.

THE above Book was begun before the Emergency, but kept in abeyance during that period. The author is a journalist and a hirtorian who brings a critical and judicial balance to bear upon his theme—an examination of the Indian Constitution and its working. He began upon a note of pessimism, whether the form of Parliamentary Democracy embodied in the bulky written Constitution of India could work in the condition of the

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country successfully in the absence of a strong and effective Opposition. He has proved prophetic in regard to the dangerous trends the country was taking. But the results of the elections have confounded all and silenced the mouths of critics. The author has added the last two chapters to his original work which are a paen of praise to the Indian voter.

The style is racy and good, and a lot of information is condensed in each chapter. The keen ness of the author is exhibited in his illuminating remarks on the problems confronting the country, as for example, in regard to the parochial and linguistic pulls and the cry for the creation of new States and the Balkanisation of the country (P. P. problem: "Pa-169); the communal galvonic still serves as a needle to a large number of Indian Muslims' leaning towards Pakistan" of time does not appear to have change in made much the Indian Muslims' learning towards Pakistan" 192): about the Harijans: "The aim (to remove the economic educational backwardness) is undoubtedly laudable, but the will to attain it does not exist." (P.P. 172); "Again, preferential treatment to the Scheduled Castes in the recruitment to Government Services has proved unpopular with the other elements of the population." (P.P. 173).

Chapter 9, "Powers of the President" is one of the most thoughtful in the book. Nobody can be happy with the position of the Governors, President and Vice-President today. The author puts forward his suggestion for the election of the President at Page 251. But, under present conditions no Government will touch the problem even with a pair of tongs. It will be opening a Pandora's box. It will be only when the Janata Government and the opposition Congress Party attain to higher

political maturity and patriotism that all parties will sit together and evolve consensus in national interest.

GUJARATI

VISHWA VIKHYAT VIBHOOTIO

—Volumes I to V—by Shri Ramaniklal J. Dalal. Published by Yogesh Advertising Services, Bhavnagar. Price Rs. 15/-, 25/-, 23/-, 10/- and 7/- respectively.

LIFE-SKETCHES of world-famous eminent personalities who have blazed the path of glory in diverse spheres of activities have been brought together by Shri Ramaniklal Dalal for the first time in Gujarati in this five-volume series, comprising about 1800 pages, under the broad-based groupings of (1) Scientists, (2) Path-finders, (3) Warriors and Statesmen, (4) Artists and Musicians and (5) Adventurers and Explorers.

By profession a lawyer and by inclination a penman, the author, who is a prolific writer in Gujarati, has portrayed in his lucid style the life-sketches of these world-renowned celebrities after a painstaking study of the subjects of his choice from all available literature on them from diverse sources.

Volume I deals with 30 Scientists included amongst whom are Archimedes, Isaac Newton, Thomas Alva Edison, Michael Faraday, Darwin, the Wright Brothers, Prafulla Chandra Ray, Jagdish Chandra Bose and P. L. Bhatnagar. It is a pity that Copernicus, Albert Einstein, Thomas Huxley, Sir C. V. Raman, Dr. Homi Bhabha and Dr. Vikram Sarabhai do not figure in this otherwise well-chosen galaxy of scientists.

Forty-six Path-finders are included in Volume II and amongst them are Jesus Christ, Shri Krishna, Gautam Buddha, Mahavir, Aristotle, Socrates, Theodore Parker, Benjamin

Franklin, Shankaracharya, Gandhiji, Martin Luther, Shri Aurobindo and others. Pandit Motilal Nehru and Lal Bahadur Shastri, included in this volume, are more of politicians than path-finders. The same applies to Tilak and Vallabhbhai Patel. The most glaring omissions are Prophet Mohamed and Zarathustra.

Amongst great Warriors and Statesmen numbering 32 included in Volume III are personalities Alexander the Great, Emperor Ashoka, Julius Caesar, Louis XIV, Richelieu, Napoleon Bonaparte, D'Valera, Kamal Ataturk, Hannibal, Mussolini, Shivaji and Stalin. great Chanakya, author of Kautilya Arthashastra, Lenin and Hitler fail

to find a place here.

Volume IV presents 21 artists and musicians of fame. Leonardo-da-Vinci, Beethovan, Pablo Picasso, Peter Paul Reubens, Yehudi Menuhin and Wagner along with others represent the occident, while Ravi Varma, Ustad Rais Khan and Pandit Omkar Nath are amongst those who represent the orient. Non-inclusion of world-renowned figures like Uday Shankar, Subbulakshmi and Ravi Shankar is regrettable.

last volume gives us only nine explorers and adventurers. Columbus, James Cook, David Livingstone, Marco Polo and Beiruni are no doubt there. But many more like Vacso da Gama. Magellan, Sir Francis Amundsen and Sir Edmund Hillary, famous for his exploits in the South Pole, Mount Everest and the recent sea-to-sky Ganges expedition, conspicuous by their absence.

Notwithstanding the glaring omissions referred to above, the author has put up a creditable performance in the arduous task so zealously undertaken by him. That he has succeeded in presenting in a

readable style about 140 vivid life sketches of great personalities of the world for the enlightenment of the Gujarati reading public is in itself at educative service of great importance

The Scheme is envisaged to be a seven-volume one and the last two volumes thereof dealing with Little rateurs and Great Women will, it is hoped, be free from glaring omission and will be more representative of the genre.

-Shantilal Tolat

TAMIL

VRATHA POOJA VIDHANAM (in Tamil)—by "Shastri". Publishers—The Little Flower Company. Pp. 288. Rs. 7.20.

AT a time when the number of professional priests is dwindling and those in the field charge exorbitantly this book comes in very handy for those interested in rituals but cannot afford the service of the Ritviks.

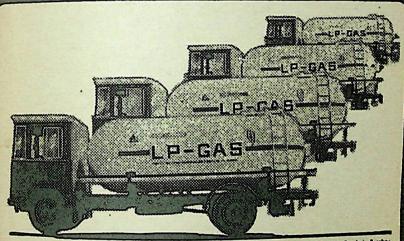
The preface contains the paraphernalia for Poojas as also all the is common in the worship of the various deities. This is followed by the Purvanga Pujas dealing with worship to the seat, bell, pitcher &c.

The main body of the book is corporates the pujas to the individual deities as also the religious observances starting from Siddhi Vinzyaka and ending with Shankarachana (considered as an incarnation of Lord Siva).

The book has been meticulously prepared with all relevant information and Mantras for prescribed observances. The reviewer however feels that when importance to ritual is the factor emphasised, a book in Tamil with ample scope for min pronunciation owing to the lack of several Sanskrit letters is a drawback which could have been obviate by using the Grantha letters.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-100 at Associated Advertisers & Printers, Bombay-400 034, Mg. Ed. J. H. Dave; Associate Ed. K. Subbaras

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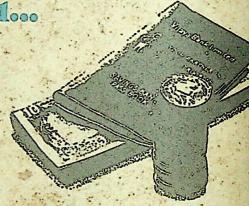
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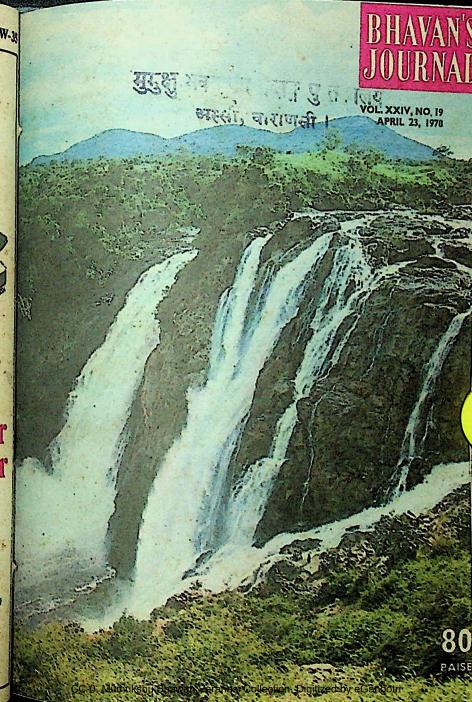


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The temple of Malilkarjuna... separation from a son

Kartikeya, heroic son of Lord Shiva and Parvati, undertook a journey around the world at his parents' bidding to compete for a match of marriage. But when he returned, he found that his parents had favoured his brother Ganapati by marrying him to Riddhi and Siddhi.

Angered by this, Kartikeya left home and went off to the Kraunch Mountain in South India. His parents could not bear the separation from their beloved son. They followed him to Kraunch Mountain, but when they approached, Kartikeya moved still further south.

Shiva and Parvati then settled there in the form of Mallikarjuna. Even now they take turns visiting their son—Lord Shiva visiting him on every New Moon

day, and Parvati on every Full Moon day.

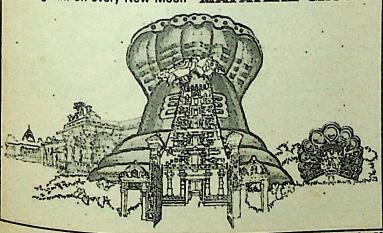
The temple of Mallikarjuna is built on Shrishaila Mountain in Andhra Pradesh at the spot where Lord Shiva came to visit his son. It is one of the twelve Jyotirlingas or manifestations of light, erected in different parts of India at sites where Lord Shiva appeared.

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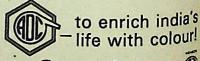


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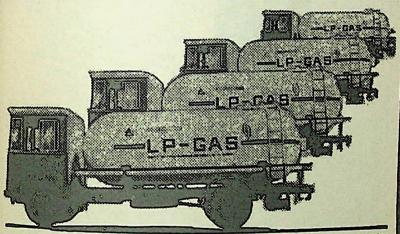
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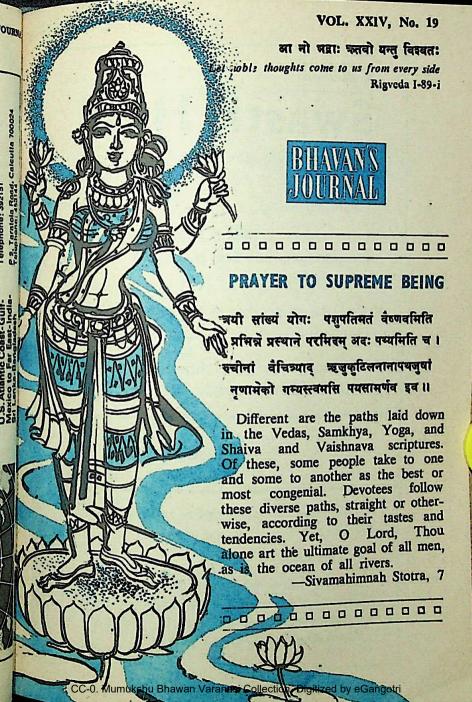
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SONG OF SRIRAMA

H. S. URSEKAR

7. Kausalya

JOURN

Upon my loving lap
I bathe the skyblue prince
Blue lotuses in the pond
Have grown fond
Of the Scented powder, since.

As I feed the child skyblue With gentle fingers nice
A pack of parrots hangs on wistfully
For the leftovers of curd and rice.

On a bejewelled bed Sleeps the Sweet prince, cosily At this sight Moon blushes and rushes Into the folds of sky, shyly.

The skyblue Ramchandra
Playing with his brothers
Stands out resplendent
Like the sapphire outshining
A sprinkling of diamonds.

The deep loving way
The charming child-prince treats
His younger brothers
Is a juvenile model
For elders to emulate.

The tender skyblue Rama
And his brothers three
Are the four running lines
Of the song of my life fortune.

The skyblue tiny prince Lisps inarticulate syllables soft As we talk to him We, too, go inarticulate alike.

Sweet babbling skyblue boy Makes the palace babble Priests chanting Vedic prayers They, too, slip into lisping airs

Royal charming child Asks for the skyline moon Passing sleepless night In a sleepless palace bright.

The tiny tot of today
Will blossom into youth tomorrow
Floodgates of divine grace
Would then open on us boundless.

8. Vishwamitra

O Dasharatha
Lend me your eldest son
For guarding the Sacrificial session
More suitable than Rama
There is none.

APRIL 23, 1978

URNA

The daring deceitful demons
Hound and harass me
Sacrifice after sacrifice
Did I attempt
But never did I attain
The crown of completion.

How dare I inflict a curse One wedded to sacrifice Is wedded to mercy first If they defile the Homa I leave the locale I go away.

As I launch Sacrifice once again
They create trouble time and again
No sooner the holy fire is lit
Than unholy demons appear and hit

With flesh and blood
Do they litter the altar
No sooner incantations subside
Than devils dance with gay abandon beside

Prince of Ayodhya, the child-hero Would punish them neck and crop Though now of tender age He would be the wonder of the age.

Why breathe a sigh of doubt, O King! Why deny a sage a royal favour Why look confused? Will the king not keep his word?

The scions of the dynasty of Raghu
True to the time-tested tradition
Love more their word
Than their life
Look, Rama himself is ready for the strife.

O Kausalya!

Why shed tears, why bother

MAN. Millian

Can timidity touch a heroic mother,

Son shining in the battle

Illuminates the twin families of descent

By show of his matchless mettle.

Malicious Maricha, sour Subahu And all the long-armed demons

Would lay down their arms

At the sight of Sri Rama.

Abide ye Rama

Pick up the bow and arrow

Let willing Laxmana follow.

9. Vishwamitra

String thy bow

Discharge the dart

Kill tyrant Tataka, O Ramachandral

Wicked witch

Accused Yakshini

in deed and demeanour unseemly

At the sight of her red-hot eyes

Creepers crack, woods wither

Drunk with drastic power

Cruelty incarnate

Loathsome to look at the fiendish face.

Hear her guffaw

Watch the teeth and tusks

Advancing like shadow of death

Pull the string, break the trance,

Why hesitate and halt Discharge the dart

In the sacrificial campus There lies a mighty bow Wielded by Lord Shiva

By the very bow
The king of Kailas
Killed the terrible Tripuras.

In his palace Janaka
Keeps the pristine bow
He worships it without pomp or
Matchless stands the great bow.

Potentates from far and near Are struck with wonder at its sight Tempted are all to lift and fight.

Neither God, nor demon
Nor any worldly or otherworldly being
Can move or bend it even an inch.
Alas, everyone has to flinch.

Who is there to bend it?
Who is there to string it?
None is born so far fit
To discharge an arrow from it

You are a born-archer
Take a look at the giant arch
Gallant Raghava,
Come to the city
Laxmana is bursting with curiosity.

The fellow hermits are about to depart You two also at once start. If we travel together Fortune will smile forever. A PROFILE

OURS!

tinui

JNANAPITH AWARD
WINNER

Ashapurna Devi-

DR. ANIMA BOSE



Smt. Ashapurna Devi, the noted Bengali novelist, whose work "Protham Protishruti" has fetched her the coveted Inanapith Award, will be receiving the award from Rashtrapati Sanjiva Reddy in New Delhi on April 26.

She is the first woman to win this award which carries with it a cash prize of Rs. I lakh, a citation and a replica of Vagdevi.

The award is open to all Indian writers and only such works which represent creative writing in the country for a specific period are considered for the award. Ashapurna's work was adjudged the best creative literary work in India during 1960-69.

WHEN it comes to women, Ashapurna Devi's short stories and novels have a lot of uncommon information to give, especially about the women of Bengal. The myth about woman in Bengal in Bengal being viewed as "matrisama" and "devi" creates a vast illusion, seemingly placing women in general on a high pedestal in romantic moments. But realistic as Ashapurna is, she portrays the sorrow, the tears and the tragedy of women, especially those in Bengal, without failing to see the deep contributions made by them to social progress and family well-being.

Her trilogy, Pratham Protisruti, Subornolata and Bokul Kotha, pays a touching tribute to those pioneering women, not famous but simple, ordinary women who held out the first promise of their human potentiality amidst insurmountable obstacles and indescribable heartbreaks.

Published in 1964, Ashapurna's Protham Protisruti (The First Promise), captured the readers' imagination, was hailed by critics in Bengal, and won the Tagore prize of the year. The year 1977 fetched her the Jnana-a pith Award for the same book.

Subornolata followed in 1966 as the second part of the trilogy, followed by Bokul Kotha, the final one, capturing the evolution of society in Bengal by means of deft sketches of characters, such as Satyavati, Subornolata and Bokul who stand out equally strikingly amidst other characters and also singly.

The stories of the trilogy are not inter-dependent: each is a complete story by itself. The connecting thread is the portraiture of the evolution of society through the decades. In this Ashapurna comes out as successful novelist-sociologist using the characters, their life-stories and happenings as the index of the changes that occurred, sometimes imperceptibly and sometimes with a shattering bang.

In my interview with the author lasting over three days in 1976, she said: "A myriad changes have taken place in our country during the last few decades. Much of our thinking has changed radically. The old values are being rejected. And how easily much of the life-style and customs are changing! Yet, at one time it seemed impossible that they could have changed at all."

She believes that literature cannot sit still; it has to keep pace with the moving current of

life. The continuity of ide and thought despite changes in the author's response to the constantly moving flow of life.

Ashapurna questions value of some of the Criter the society, especially Benefit society, has set up. For examp she questions in Subornolate "Why death with all the childre and husband living around should be the be-all and enda married woman's life Again, why is a woman condered to be fortunate (very much so in Bengal) if the first-bomi a son? There are several imtional criteria like this, the val dity of which she questions case lessly.

Ashapurna cannot be under stood in depth unless we led upon her as a rebel, a releasing the shackles of tradition meaningless customs, against time-worn prejudices hugged to society—by men and by women themselves.

Her Pratham Protisruti is by ed on this rebellion against b establishment that will not he the passage of time, will not \$ new values, will not accept it changes, will not \$ evitable the desirable need for innovaling because life is not static. this is not all. Ashapurna is all rebel against the present-di disorderliness, indiscipline and morality. Her rebellion is an ideology-based one; she no pet "things" to rebel again Because she is honest, she

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pression, imbalance and disharmony. She is critical of anything he on that only "breaks", only "destroys" even if that passes under . the terminology of modernity.

She critically analyses in Bokul Beng Kotha the restlessness of time, boasting of all kinds of nolat freedom. She points out, in her hilds innumerable short stories as in livir Bokul Kotha how convenience is end taken for "liberation" in today's life society, how "self-interest" is con christened as "modern civilizay muc tion"!

Is that the reason why one l im moment we are hopeful, and ne val hopeless in the next? We ceas hanker after gold and after scru-

tiny get the shock of accumulating only the gilted pieces. We are absorbed in worshipping our own little gods and then get iolted out of it when we notice that our feet are planted in plain muck. "Is that the reason that often today," she asks in Bokul Kotha, "to be incivil is taken as the sign of highest civilization, indiscipline as the best form of freedom and destruction a sure sign of progress?" as She underscores the fact again and again that there is tragedy any mindless, thoughtless change in human values because then two generations mutely watch across a barrier, uncom-



DR. ANIMA BOSE

Anima Bose, historian and writer, has been a visitprofessor of Gandhian Studies and Peace Movements at St. Louis University, Portland State University and Georgetown University in the U.S.A. since She has been appointed

Teape Foundation Professor for the academic sessoin of 1978-79 at Cambridge University, England, where she would give lectures on "Gandhi and Rights." Dr. Bose was on the History faculty of Bombay University's St. Xavier's during 1973-75. Among her publications, mention may be made "Mahatma Gandhi, A Contemporary Perspective" and "History of Higher Education in India in the 19th Century."

Her monogram on Ashapurna Devi as Bengal's foremost novelist of today was published by Sahitya Akademi, Delhi, in June, 1976. Currently, Anima Bose is researchin the History of Bengali women during the last 100 years as portrayed in the trilogy of Ashapurna Devi, "Protham Protishruti," "Subornolata" and "Bokul Kotha."

unconnected. municative and sensitive rebel, Ashapurna is a She lends a a loving rebel. depth that can arise only out of an experiential understanding, from situations within her family, with people around her, outside home. As though she could not rebel outright and cruelly break the fetters because that will cause pain and may break-up human relationship, she uses the pen as her weapon, no less mighty than the sword. Ashapurna's characters like Satyavati in her novels and several of her short stories prove this point.

As a sensitive artist Ashapurna has been moved by the helpless side of life submerged in a million small things that escape our attention. Yet she is not pessimistic. Waxing and waning is the law of nature; it is also a part of life. There is no "either—or" here. For ever "the present" has caused concern in every age. New life, new change, always emerges out of the ashes of the Phoenix.

Thus in her trilogy, the first promise of a thinking, courageous creative woman—Satyavati (Protham Protishruti)—relives in her daughter Subornolata who is a little more educated, a little more free, even a non-conformist who dares to write and educate her daughters despite opposition. Her daughter, Bokul, turns out to be not only an educated woman but a writer who is honoured and acclaimed by the same society that had shackled

her grandmother and obstruct

Born in 1909, Ashapurna star, ed writing at the age of 13, continued with poem—and children until she for 28. Her first story for the ad reader was Potni O Pres (Wife and the Beloved). H first novel was Prem O Pro: (Love and Need), a fi she literally came, s where and conquered. She has write up to date, nearly 180 she She continues to wi stories. for children. The work the she is busy with now is entit Bater niche dheu-(Waves und the Sand).

She is a stylish writer. § opens a window as though a glimpse suffices. Only s chooses the moment, a drama moment, the intensity of which causes a shiver to the onlook It compels the reader to pond as never before. She is like! impressionist painter. She never written a "plain" st story, or "just" a novel. is stylish with her use of work too.

Ashapurna's entry into field of Bengali literature, white as a child writer of 13, or a short-story writer, or even so novelist at 28 was not accepanied by any fanfare. But 1964 for the Bengali readers fulfilled what seemed to be own promise by presenting the with Protham Protishruti which she won the Tagore process of the shad already received to the protishrution of the shad already received to the protishrution of the shad already received to the protishrution of the shad already received to the shad

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struct prize, Bhuban Mohini gold medal of Calcutta University and Motilal prize from Jugantar. Awards from Tamil Writers' Association and Punjab Writers' Association have been given to her. And in 1977 came the crowning glory—the Jnanapith Award. The nation honoured her by bestowing Padmashree on her in 1976.

awards do not prove These anything except the fact that her writing has enriched human

literature although she herself does not read, write or speak except in Bengali. The world has need of such works of creab tivity. In the second decade of 20th century poet Yeats earned gratitude by presenting Tagore to the world outside. We hope in the seventh decade of the same 20th century we will not have to wait for long for the presentation of Ashapurna Devi in the world outside India.

The last person to enter heaven will be the one whose religion has all been in the first person singular.

Not what has happened to myself today, but what has happened to others through me—that should be my thought.

-F. D. Blake

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BOMBAY The Gateway of India

SMT. K. B. THAKUR

FOR modernity and cosmopolitanism Calcutta has to yield palm to Bombay. Bombay's modernity is of a different stamp from that of Calcutta. There are very few Anglo-Indian strands in it unlike that of Calcutta. The city started wearing its new garb since the advent of the British power in this part of the country. The city is modern in this sense, and that is she is a creation of modern India as no other city in the country is because in Bombay's fascinating face we see the graceful features both of the east and the west.

Beautiful western architecture vies with eastern one which is enshrined in her temples, caves and rock-hewn temples. The

famous Trimurti lends her ancient touch, a touch which both massively beautiful delicately artistic. That Trime three miles across the harbo. which is lined with Gothic pl is like an enchanting breath Augustan India, the period mighty Guptas hovering of modern Bombay. There serene classicism, the product the Brahmanic school of scul ture at its zenith in the explo sion of the Trimurti and no fails to be enchanted with And other ancient Inc. is in the Kanheri Caves some. north of Bombay but part and parcel of the city.

Nature has dowered Bomb with the rippling beauty of sturdy strength of craggy hillod

and lush, evergreen tropical woodland round about. Now much of the palm tree plantation has been cut down to make room for modern apartment buildings, but in good old days the island looked like an emerald set into filigree work of green, glistening palm leaves that drooped over their black slender stems. That is why the Portuguese called it "Ilha dos Amores," the Isle of Loves.

In modern Bombay, there are of course ugly features of industrialisation—over-crowding, dirty slums, sunless alleys and narrow roads but the city is basically alluring, lovely and beautifully laid even in her suburban stretch. It is a petite place not boasting of expansive maidans and Esplanades but all the same it is a compact narrow city with delightful clean suburbs; at least in former times. Her charm is inimical, maybe because of her sophistication, her cosmopolitanism, her broadmindedness. One could, therefore, understand why visitors rave over Bombay.

It was a fairy island as already mentioned, during the days of the Portuguese, what with palm tree and mango tree groves and gardens planted by Bhimdeo, the ruler of Mahikavati, the site of modern Mahim. The place was dotted with beautiful Hindu temples which had to make way for Churches when the Portuguese came into the possession of the island.

The physical allure of Bombay is enhanced by the social grace of her people. The city is the most cosmopolitan place whole of India. No one ever feels stifled by any social racial complex, in fact, one feels dazed by the impersonality of the city. There is not that personal touch about her. The outside visitors complain, but then there is neither that irksome meddlesomeness in her. She is aloof but helpful. She is reserved. She will not bother to ask you awkard questions or betray an unwholesome curiosity in you but will help you if you request her for help. Even a poor hamal has self-respect to bring you to your senses if you happen to step on his toes. Bombay fisher-women are embodiment of that social independence. Democracy is in their blood. Social concepts of the rich and the poor, of authority and servility do not exist in her language. Everybody will stand for his or her inalienable rights and so Bombay's busy public is never even dimly aware of the official world. Time is the only God that Bombay serves worhsips and work-incessant work—is her prayer.

Even during the palmy days of British imperialism the city had never laboured under the oppressive feelings of racial and political inferiority or felt awed by the supercilious air of the official world. The feeling for the Bara Sahib and his Mem-

sahib is totally absent in Bombay.

One was never conscious of one's slavery in Bombay, and that was why it became the heart of political India. The tradition official still continues and the world of Bombay is shelved into a corner in the mental priorities of the city and it casts no spell on the average citizen simply because he is constitutionally a democrat and imbued with a correct sense of proportion, besides cosmopolitanism has given him a freedom from pettiness widened his outlook on life.

Bombay occupies a place of honour in India's struggle for freedom, a place so unique that she set the pattern for agitation and original strategy in the fight

for freedom.

The winds of liberalism started blowing round Bombay's shores from the end of the last century and the result of the salubrious winds we see in the achievement of her public men. In fact, western India stirred itself from its sleep of medievalism and feudalism in the middle of the last century. There was a galaxy of social reformers and political leaders and men imbued a high civic sense from the last quarter, or perhaps even earlier of the last century and these men hailed from the middle class. The reason simple. Western India has no rich landlord class, besides this part has given birth to heroes ın the humbler strata of society. The saints, the leaders,

the warriors and the statesme have hailed from the midt and also from all cass and creeds. They all had work their way up except in The ruggedness, it few. tenacity, the strong will, the perhaps inherited from the of the Maratha country rain soil is not rich, nor the The country flat and hence the diference in the origin of the heroes.

More than any other part d India, western India was first to receive the commercial impact of the West right from the days of Romans. The port on the Arabian sea front were well known emporiums to which thronged the ships of man climes and kingdoms. Sovira modern Saphala, and Surparis of the Mauryan times, 32 ml of Bombay, Barigar¹ modern Broach, Surat, Calici are some of the ports that has known very long annals of conmerce and prosperity by exporing rich oriental merchandise Roman and Egyptian nobility.

During the times of the flourishing ports, Bombay was cluster of seven small rocky lands called Heptanesia by Pulemy in A.D. 150. The clust was nothing more than a volcinic relic severed from the mathland. But in course of time came into the possession of the Silaharas, Solankis, the Challekyan prince Bhimdeo and othe Hindu rulers with a short ten of the Muslim Sultans, but the

Muslim rule was not of any note.

Gharapuri, the Elephanta island, was the western-most outpost of the Mauryan rulers and was more celebrated than the seven rocky islands of Bombay. The Elephanta island was described as the Laxmi of the Western Ocean in the seventh century A.D. It was attacked by Pulakesi with hundreds of ships. It must have been a prosperous and strategic town to have attracted the notice of Pulakesi who was a powerful

monarch in southern India, giv-

ing no quarter to powerful

northern rulers like Harsha.

All these powers which possessed this spot in the western India left their impress in the form of relics scattered about the place but, at best, before the advent of the English, it was nothing more than a scattered village affoat in the Arabian sea, and it was so even during the reign of the Portuguese. It was, in fact, a village under the jurisdiction of Bassein, the seat of the Portuguese province of the north.

Duorto Barbosa was the first European writer to speak of the island in 1516 as "Tana Maiambu." The earliest Portuguese writer to refer to Bombay was Caspar Correa and he called it "Bombaim" in his work called Landas da India. He described the landing of the first Portuguese viceroy, D. Francisca de Almeida, on the Bombay coast.

From 1545, during the vice-royalty of Joao de Castro, the island of Bombay became known to the civilised world as the manor of the famous Portuguese physician and naturalist Garcia da Orta. The Portuguese realised the importance of Bombay to the Portuguese Empire. This is what the Portuguese viceroy Antonio de Mello Castro wrote to the King of Portugual, D. Affonse VI, in 1662:

"Moreover I see the best port Your Majesty possesses in India, with which that of Lisbon is not to be compared, treated as of little value by the Portuguese themselves." A belated tribute because suddenly destiny decreed that the cluster of seven small rocky islands should become the Prime Urbs Indies.

The matrimonial alliance between the royal houses of Britain and Portugal in 1661 set this obscure place on the way to greatness and prosperity. Bombay, "a ilha da boa Vida," the island of good life as Portuguese described it, became the dowry of the Infanta Catherina of Braganza when she married Charles II of Britain.

Thus Bombay came into the possession of the British monarch who sold it to the East India Company. And thus this "precious stone set in the silver sea" became—as time passed, to the English—a place more enchanting than Delhi:



All Res-Gutikedi, Bhasmas, Yell, Asavarishta, eta, available

AVURVEDIC PHARMACY

38-N. Goodooghs Charles GEW DELES-

That course, nor Delhi's kingly gates

No wild Malwa detains, Far sweet the bliss that both awaits

By yonder western main. Thy towers, Bombay, gleam bright, they say,

Across the dark blue sky.
But never were hearts so light
and gay

As then shall meet in thee.

Indeed the hearts are "light and gay" precisely because there is a kind of free air in the place which stifles at its very birth any mental inhibitions and complexes. Even to the Portu-

guese it was the island of god life with lot of meat, fowl as arrack. The Portuguese Viral Luiz de Camoens, has sung a Bombay as "Ilha dos Amos the Isle of Loves in his famus epic Lusiad and the English believed that "it was built be God's assistance and her citizen have ever traced their blessing in Divine Providence."

The English most naturally regarded the city so full of the for them that one can understand their soaring ecstacies over Bombay:

"Well might the old Portuguese dons have named you beautiful standing on your palagirt shore, queen of all eastern cities, standing at the portals of Hindustan which has been as a fairy god-mother to so many of the Anglo-Saxon race, often beneficient sometimes malignal always fateful, with what mixed emotions do we, children of the adoption greet thee."

So what was in ancient India a rocky appendage of Puri—the Elephanta Island city—became a capital of Bhimdeo under the name of Mahikavati, manor of Garcia da Orta under the Portuguese, and Prima Urbs India under the British.

This sea girt, palm-laced is land city was destined to be not only the Gateway of India but the political capital of resurgent India.

The Grace and Glory of the Divine Mother-11

DR. K. R. SRINIVASA IYENGAR

Book III: MAHASARASWATI

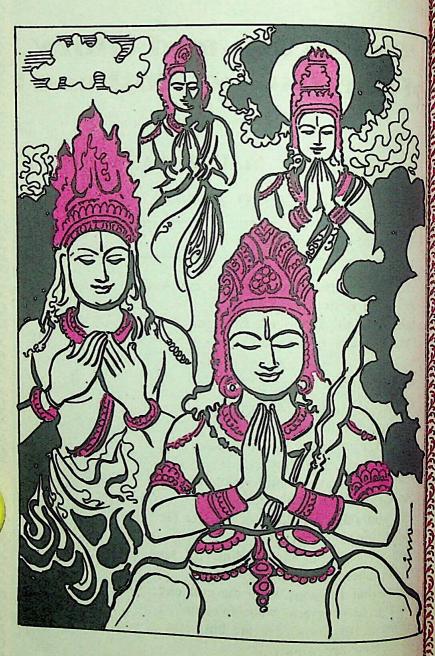
CANTO ELEVEN

In Praise of Chandika

When the great Lord Shumbha the Asura had been destroy'd by Devi, Indra and the Devas led by Agni sang in praise of Chandika.

Hymn to Devi

Katyayani, solvent of sufferings, gracious Mother of the Worlds!
Sovereign of living and insensate things! condescend to protect us.
The earth is your outer visible form, the Ground of all Existence;
But you slake all thirst of life, O Devi, inhabiting the waters.
You are the Shakti of Vishnu, the seed of the phenomenal world.
Primordial Illusion! when the mist clears, what light of grace, what freedom!
All paths to Knowledge are but veins of you: all women are wholly you.



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SOUTH THE WASHINGTON TO SOUTH OF THE SOUTH O

The Universe is charged with you alone: you're our theme and hymn at once. Goddess manifest in all! No other praise for you the all-giver! Goddess! you are incarnate as buddhi in the heart of all creatures. Giver of heaven and liberation! accept our salutation. Manifest in Time's minute divisions, power of compelling change! Narayani! O mother transcendent! accept our salutation. Auspicious Gauri! Giver of all good! Sole refuge! Salutation! Creatrix, sustainer and destroyer! Ground and home of tri-guna! Narayani! solvent of ruth and despair! we take refuge in you. Narayani with your manifold forms! our salutation to you. Brahmani! Rider on the swan-drawn car! sprinkler of holy water! Maheshwari! Rider on bull, bearer of trident, moon and serpent! Sinless Kaumari! attended by cock and peacock, wielder of lance! Vaishnavi! weaponed with conch, club, discus, and Sarnga bow, be gracious! Boar-like Varahi with earth-moving tusk! discus-wielder! obeisance! Terror-shaped Narasimhi! Saviour of the worlds, scourge of titans! Shakti of Indra, resplendent Aindri with high crown and thunderbolt! Terror-striking Shivaduti! Slayer of great hordes of Asuras!

Chamunda! garlanded with skulls, fearful in mouth and teeth, obeisance!' Lakhmi! largesse, faith, knowledge, graciousness and great night of illusion! Saraswati! divine intelligence! soul of gunas and beyond! Form and soul and sustaining force of all! Durga! protect us from fear! Three-eyed benevolent Katyayani! Salutations! protect us. Destroyer of Asuras, O Kali! Salutations! protect us. Devi whose resounding bell wards off evil, protect us your children. Obeisance, Chandika! whose war-stained sword is drawn always for our good! At your pleasure, all ailments are destroyed; when angry, you kill desire. Those that trust you avoid disaster, and prove a refuge to others. Where is the equal to you, O Mother! Multiplied into many, You've totally destroyed the Asuras, the enemies of Dharma. By you is the lamp of Viveka lit in Veda, scripture and science. But when ego rules its shadowing world you make the universe whirl. Wherever foes, demons, poisonous snakes, thieves and forest-fires occur; Anywhere on land or in mid-ocean you appear to save the worlds. Soul and support, Empress and proctress, adored of the Lord himself:

You're the refuge of those in whom the world finds refuge, Visvesvari!
You've killed the titans and freed us from fear: vouchsafe such succour always.
Destroy the evil of festering sins and ward off what portents tell.
Devi! you're worthy of adoration by the world's inhabitants.
Solvent of sorrows! boon-giver to all! we bow, we're your supplicants.

Devi's Response

Having heard her supplicants, Devi said: "Ask what the world needs, I'll give". The gods answered: "Always may you destroy the three worlds' ills and our foes". Devi said: "In the twenty-eighth Yuga of Vaivasvata Manu age, "Another pair of demons like Shumbha and Nishumbha will be born. "I'll take birth as the child of Yasoda, grow up in cowherd Nanda's, "And from my safe retreat in the Vindhyas decimate them once again. "Yet once more in a terrible aspect I'll fight the Vaiprachittas; "And when I chew those Asuras, my teeth will be red like pomegranate. "I'll then be acclaimed Raktadantika by men and the gods alike. "Invoked by Rishis when I'm born after a drought of four hundred years, "I'll view with a hundred eyes, and mankind will praise me as Satakshi. "Till rains come my body's vegetation

will sustain the entire world.

"Renowned all over as Sakambari

I'll slay Durgamasura.

"Earning thereby the name Durgadevi

I'll be famous for all time.

"In terrible guise on Himalaya,

I'll destroy the Rakshasas.

"In gratitude the Rishis will praise me and call me Bhima Devi.

"Again, with a bee-hive's formation, I'll destroy Arunasura.

"People everywhere will therefore praise me as the Goddess Bhramari.

"Thus from time to time when titans erupt I'll come down and destroy them".

(To be Continued)



Streamlining Our Religion-9

R. B. LAL

The Favourite Yoga of the Gita

AS the Gita has eulogised all the systems of Yoga, readers are curious to know which of them is its Yoga of choice for the common folk.

Sages and scholars have strong tendency to exalt their own particular brand of Yoga above all others. The devotee sees the Gita as a gospel of Bhakti; the Raja Yogi, of Raja Yoga; and so on. Taken together, these views cancel one another and leave the student more befogged than So we will make a fresh attempt to decipher, if we can, the intention of Sri Krishna himself

As the word of God the Gita cannot be parochial or partial to any school of thought. It must be cosmopolitan, catholic

and universal in its outlook. It cannot impose on all something which is necessary and useful only for a few. In interpreting the *Gita* and in choosing one out of several interpretations we cannot deviate from its universal character.

For the same reason the Gita cannot be irrational or impractical, and we cannot countenance any explanation which make it so. We cannot, for example, ascribe to it rules which would require fish to fly monkeys to build houses. if there is a rare fish which can fly from ocean to ocean, the Gita cannot legislate that God likes only those fish which can do so. God cannot be a party to any arrangement under which is won by super-Grace

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natural feats rather than by uncommon excellence in common tasks. To get the best out of the Gita we must take its teachings in their most universal, most rational, most practical and most fruitful sense.

Though the underlying reality is essentially one, its outward expressions are differnt. When we examine the diversity around us, we find that it broadly falls under two categories: changeable and unchangeable. A great deal in the individual, in his environment and in society must be changed by human effort. Man must improve himself in respect of learning, goodness, health, character. He must also strive for a cleaner environment and happier society.

But there is another aspect of diversity which need not, perhaps should not, be changed; for example differences in sex, colour of skin, hair or height, tastes and, to some extent, even temperament. variety is the plan of Nature, and it is neither possible nor desirable to abolish it. There is no reason why every one should eat the same food, dress in the same style or speak the same language; why one man should not like Sanskrit and another science, why one man should not be a teacher, another a doctor, a third an engineer, a fourth an anchorite, and so on. Uniformity in these matters is unharmful for society.

"If you and I," said Swami Vivekananda, "were to think exactly the same thoughts, there would be no thoughts for us to think. It is the clash of thought, the differentiation of thought that awakens thought. Now it we all thought alike, we would be like Egyptian mummies in a museum, looking vacantly at one another's faces. Wherever there activity there must be dirference. Difference is the sauce of life; it is the beauty, it is the art of everything; difference makes all beautiful. It is variety that is the source of life, the sign of life."

God as the author of diversity cannot be apostle of dull uniformity. It is only man, with his passion for self-glorification, who seeks to enforce uniformity and multiply his own type and

adorers of that type.

As the world is constituted, it definitely needs a variety of tastes, aptitudes, talents professions. This differentiation God's own plan, which no change (IV-13) can The Gita has clearly recognised this when it says: "All being follow their nature (Prakriti): even the wise man behaves in conformity with his own nature. What can restraint avail? (III-33). "Arjuna, that which from delusion you do not want to do you will helplessly perform, be ing bound by your own duy (Swakarma) born of your own necessary and would indeed nabcollature (Swabhava) dot (XVIII-60). αk

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It is clear that the Gita wants every one to develop along the lines of his own natural aptitude and ability and not necessarily according to any fixed pattern laid down or commended by tradition. This means that every one must decide upon his own course of evolution and choose his own Yoga or combination of Yogas for this purpose. Therefore, no specialised system of Yoga can be universal or be favoured by the Gita over the others. In fact, the more specialised a system of Yoga, the more restricted its scope and utility.

What then is the Yoga sponsored by the Gita?

Nitya Yoga

A wide choice of Yogas is offered in order to cater for the different tastes, temperaments and requirements of men. There has to be flexibility because the Yoga which is suitable for one is not necessarily so for another or even for the same person a few years later. The choice of Yoga cannot be imposed on any one by another, however high, but must be made by himself according to his own aptitude, ability and convenience. evil things have, indeed, to be shunned, but out of the permissible good things every one must be free to choose whatever suits

If we read between the lines we find that the Gita, while

commending all the current systems of Yoga, has not cast its vote in favour of any of them. Sri Krishna, in fact, has clarified his stand in his famous utterance: "Howsoever men approach Me, even so do I welcome them; for the path men take from any side is Mine." (IV-II)

Far from joining the controversy as to which type of Yoga is best, Sri Krishna has laid it at rest by propounding the revolutionary and over-riding concept of Nitya Yoga or Satata Yoga — whole-time, constant, perpetual and all-round Yoga, which includes but excels all traditional Yogas and treats them as complements rather than as rivals.

Satata Yoga has not received the attention it deserves, though it has been taught repeatedly in the Gita. "Therefore at all times remember Me and fight." (VIII-7) "He who always and constantly thinks of Me with undivided mind, by that yogi, always absorbed in Me, I am easily attained." (VIII-14) "Therefore at all times be established in Yoga." (VIII-27) Nitya sannyasi (V-3) Satata yukta (X-10; XII-1,4; VIII-57), Adhyatma Nitya (XV-5), etc.

The Gita is called a scripture of Yoga. As a matter of fact what the Gita has advocated is not simply Yoga, much less any particular form of it, but its

broadest generalisation—Nitya Yoga or Satata Yoga.

Necessity for Nitya Yoga

Small doses of medicine cure diseases of the body, and a few minutes of daily exercise keep it in health. On this analogy many people believe that remembrance or worship of God even for a short while daily or weekly, that is to say partial or part-time Yoga, is sufficient to burn up all sins and guarantee spiritual advancement. one's As a matter of fact this analogy breaks down in case of spiritual works because the merit punya acquired through brief spells of prayer or meditation may be more than lost through evil, anti-social or egocentric activities during the rest of the day.

Moreover, when some object is to be achieved it is prudent to employ several means rather than only one. This is why the Gita teaches Nitya Yoga or Satata Yoga and insists on making each and every act an adoration of God. "Whatever you do, whatever you eat, whatever you offer as a sacrifice, whatever you give as a gift, whatever you perform as austerity, do all that as an offering unto Me." (IX-27).

We are all too familiar with examples of people who practise partial or part-time Yoga, who devote a short while daily to

religious exercises and the res of the time to selfish or antisocial Sri Ramakrishna activities. Paramahamsa has very aptly described the condition of such people: "A fly sits now on sacramental food and next on filth. But the case of the bee is different. It sits on a blossom or on a hive and nowhereke The worldly minded Sadhakas are like the house fly and the Paramhamsas like the bee. The former are occasionally devoted and the latter ever devoted to the Lord."

"That is, after all, the essential," writes Sri Aurobindo in his Essays on the Gita, "to make the whole being one with the Divine, so entirely and in all ways one as to be naturally and constantly fixed in union, and thus to make all living-not only thought and meditation but action, labour, battle-a 18membering of God. 'Remember Me and fight' means not to lost the ever present thought of the Eternal for one single moment in the clash of the temporal which normally absorbs out minds."

In his book Matter, Life, Mind and God, R. A. Hoernle, Professor of Philosophy, writes: "Religion, whatever else it may be, is not departmental leclaims to control and pervale the whole of life. It is not affair of special moods or exceptional moments. It is not intended.

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ed to be shelved on week days and exhibited on Sundays by going through a conventional routine. It is a thing to live by, always."

Acharya Vinoba writes in his Talks on the Gita: "It is good that we worship God for half an hour now and then.... We should not give up such habits. But the Gita is not satisfied with them. All our actions from morning till night should become worship of the Lord. Bathing, eating or sweeping, all should become worship of the Lord. While sweeping we should have the bhavana, the attitude, that we are cleaning the courtyard of the Lord, the master of our life ... To a king of scriptures like Gita, a half hour Pooja yields no satisfaction. Its keen desire is that the whole of life should be filled with the Lord and be a form of worship."

Requirements of Nitya Yoga

We shall now consider the essential features of Nitya Yoga, Constant or All-round Yoga, which make it universal and distinguish it from the popular forms of Yoga.

Nitya Yoga is a whole time Yoga. It requires union with God to be made and kept not only during the few minutes of prayer and meditation but at all times. The whole of life and not just a small part should be a quest or adoration of God.

But man cannot pray, worship or meditate all the 24 hours. Every one must engage in other works and most people must spend the bulk of their time earning a living. Nitya Yoga, therefore, requires that union with God be made not only during religious exercises but in all one's actions. Nitya Yoga is to be practised not by quitting worldly duties but by turning them into adoration. Generally men work for their own pleasure or profit and this applies even to their religious pursuits. But the Nitya Yogi must do everything, including prayer and worship, for the pleasure of God and for the good of his creatures. He must regard whatever he gets as the property of God appearing as Society. For man is only a trustee, and not owner, of the good things that come into his hands for the time being as an employee of the Divine Government.

Thirdly, union with God must be effected by the whole, and not simply a part of one's being. In conventional religious practices union is made only by the mind, perhaps by a few organs as well. But the Nitya Yogi will link up every part of his personality with God—the head, the heart, the will, the senses, the hands. In every face, smile or tear, his eyes will only see God: in every sound, in every cry of pain, in mirth and laughter, he

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will only hear the voice of God; all his words will be spoken and all his works will be done as if to God himself. In short, he will feel the constant presence of God by all his faculties. As Tagore sang: "In one salutation to thee, my God, let all my senses spread out and touch this world at Thy feet."

Fourthly, contact must made with all important aspects of God. It is customary to worship only one's favourite form of God, who is generally personal but always remote, invisible, and quiescent; as such he can be adored only mentally, by means of prayer, Japa and meditation. But God is not only inactive, unmanifest and far away. He is also active, as Creator, Ruler, Father Mother: manifest and near, as the universe and as living creatures; and impersonal and insentient as Prakriti, the Energy of God, which is present everywhere, which acts silently, automatically and according to fixed laws. God also appears noble qualities and things, such as love, compassion, renunciation, heroism, knowledge, wealth, the sun and the moon. Nitya Yogi will worship all expressions of Divinity by appropriate methods.

The Gita has used two other words—Avikampana and Ananya—to bring home the lesson of

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Nitya Yoga.

Avikampana (X-7) means wavering. The union with God should be not only whole time, perpetual but also steady and unwavering. Elsewhere (VI-19) the Gita has used the simile of a flame in a windless place.

Ananya Yoga (VIII-14,22: IX-13,22,30; etc.) is generally translated as exclusive devotion or union with undivided mind But a better interpretation, a pointed out by S. D. Satavalekar. is union with the firm belief that there is "none other than God." that all this is God. Tulsida gave the same definition in his Ramayana. "He alone, Hansman, is Ananya, who is steadfast in his conviction that he is the servant, and the Lord manfested in the form of the whole animate and inanimate creation is his Master." This, of course. is the heart of Hinduism.

Now-a-days there is much talk of management by objectives But this has always been Gods way of government and out scriptures have advocated it in ages. They have set the goals defined the ends and suggested a number of means. But the have left every one free to choos his own way and work out his own detailed plan of develop as a So long sincerely trying to fulfil the con ditions of Nitya Yoga, it matter little which of the of Yogas he is actually following Collection Digitized by eGangotri

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The conventional Yogas are simply divisions of the great integral Yoga of the Gita. They are treated as separate for facility of study and explanation. But in practical application they cannot be kept in water-tight compartments. None of them is self-sufficient or independent of the others. Each has to be combined with the others in varying proportions, with one as primary and the others as secondary. Devotees who lack common sense or charity, meditators who spend all their time in meditation or Samadhi. Karma Yogis without concentration or knowledge would be no treasures for any society.

The Decay Of Nitya Yoga

The besetting sin of religion has been its exclusiveness; the insistence on the letter of the scripture and the claim that "there is nought but this."

This is how Western religions try to destroy other religions. In India this exclusiveness does not appear as antagonism to other religions but acts as a disruptive force within Hinduism itself. Some of its common expressions are: "Don't touchism," "Kitchen religion," casteism and untouchability; the down-grading of non-religious professions and works; the spiritual looking down upon the material and worship tending to displace righteousness and the

pursuit of wealth and happiness even for others. In this way the Gita's universal and all-inclusive Yoga has been slashed until nothing is left except its dry bones.

For example, Sri Krishna ordained that all works must be done as an offering or sacrifice to God and assured that when so done even worldly works become adoration and lead to the highest perfection. Traditional religion, on the other hand, is convinced that only religious works have this power and is extremely reluctant to concede that God can be pleased, much less attained, by secular works, however well done.

Again and again our scriptures have recounted the qualifications of a gentleman, an ideal man or a saintly person. Obviously they are immensely interested in producing ideal men and women-ideal children, ideal students ideal householders and citizens, ideal husbands and wives, ideal brothers, ideal workers and leaders in all walks of life. But the main concern of present day religion is to massproduce worshippers, devotees, meditators, Yogis, Sadhus and teachers of religion—regardless of individual aptitude, capacity and circumstances.

According to popular belief the highest state of man is that of Samadhi, in which he is actionless, thoughtless, feelingless.

And the highest ambition of many religious teachers would be realised if all or many Hindus acquire the ability to go into Samadhi at will and stay in it as long as they like. But what is the highest state according to Sri Krishna? At the end of the Bhagavata he told Uddhava that the best state for a man is that in which he sees and worships the Lord abiding in all creatures, through thought, word and deed.

We are told that visions of gods, goddesses and saints in mountain caves and other holy places are high water marks of spiritual attainment. But what

kind of God-vision does so Krishna advocate? He says in the Gita: "Verily he is the sear who sees the supreme Lord as the only imperishable substance abiding equally in all perishable beings. (XIII-27). He who sees Me present in all beings and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me." (VI-30)

We have strayed very far from our scriptures. Our young men and women want clear guidance in these matters. They can be left in doubt no longer.

(To be continued)

Long Awaited!

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SRI RAMAKRISHNA MATH

II, Ramakrishna Math Road, Mylapore, Madras-600 004 INDIA Dr. A. Venkoba Rao, presently Professor and Head of Department of Psychiatry, Madurai Medical College and Physician, Department of Psychiatry, Erskine Hospital, Madurai, will be presenting a paper on "Bhagavad Gita and Psycho-Therapy" on the second day of the 2-day Symposium on Life and Health Sciences which is being organised by the Bharatiya Vidya Bhavan in New Delhi on May 9 and 10 under its project "Ancient Insights and Modern Discoveries."—Ed.

Psychiatric Thought in Ancient India

A. VENKOBA RAO

THE period between the sixth century B.C. and second century A.D. was the golden era in the field of Indian medicine.

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The sixth century especially was the most remarkable the world over. This period in the history of the world was lavish with its meteoric shower of men of high thinking. An entire basketful of them was dropped on to the lap of humanity—great contemporaries they really were: Pythogoras, Zoroaster, Confucius and the Buddha.

Each of these "superior children of human race" contributed a considerabe deal toward emancipating the human mind from the shackles of ignorance. Two major religions of India, Buddhism and Jainism were established



The most important development in India was the emergence of major philosophical systems: Nyaya, Vaiseshika, Samkhya, Yoga, Mimamsa and Vedanta. It was at this time that medicine parted company from religion and magic and entered into an

alliance with these philosophical analysis. The concept of spin systems.

The outcome was that medicine and psychiatry stood on a rational footing. Supernatural theories became natural theories and magic gave place to rationalsim. Medicine in general and psychiatry in particular borrowed extensively from Vaiseshika, Nyaya, Samkhya and Yoga. Philosophy then was truly the queen of the Sciences—'Regina Scientarium.'

Vaiseshikadarshana, pre-Buddhistic in origin and attributed to the sage Kanada, ushered in an era of Analysis and Reasoning marking a major trend in medical thinking.

Mind, according to Vaiseshiis a substance (dravya) that is atomic in constitution and derived from four essential elements: light, water, air and earth. It is characterised by activity (karma) and qualities (guna). Its qualities include pleasure, pain, desire, aversion, conjunction, disjunction and so on. Its movements can be upward, downward, contraction, expansion. It has universal (samanya) and particular (visesha) properties. A quality of inherence marks it. Minds are several and infinitesimal atom (anu) is the limit of their division.

Herein we have a materialistic basis of mental faculties that are susceptible to a rational analysis. The concept of spinting of the mind, molar or molecular, is probable in the theory propounded by Kanada. Dream and delusions are called invalid knowledge by the Vaiseshikas. The valid ones are perception, inference, intuition and remembering. This philosophy deals with body and mind among various other topics.

Kapila's Samkhya compares life or even personality to a field (kshetra) which forces (gunas) are always at work. These forces are of triple variety-physical (tamas), physiological (rajas) and psychological (sattvic). They maintain a balance. In fact life is described by the Samkhyas as a web of gunas Gunajala. The homely example of the lamp is offered by the school to illustrate the contribution of these triad of forces: the wick, the oil and the flame representing the tamasic, rajasic and aspects. Disturbance can result if any one of these three guns grows out of proportion at the expense of the other two.

Patanjali's Yoga system of philosophy, lays down a course of rigorous discipline for the development of an integrated personality. The method comprises eight practical stages arranged in sequence. Hence, these aspects of Yoga are called Ashtanga (eight-limbed)—Yanna niyama, asana, pranayama, pro

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tyahara, dharana, dhyana and samadhi.

The first two consist of res-(yama) and discipline (niyama). Together these help the individual toward self-regulation and temperance. third stage consists of body posturing (asanas). It is believed that a steadying of the body preman for steadiness of mind. The next stage is the control of breathing (pranayama). This is a precursor of a state of contemplation. second set of four exercises is concerned with the psychological dimensions of the personality and includes withdrawal (pratyahara), fixed attention (dharana) contemplation (dhyana) and a state of complete tranquillity (samadhi) which is the summum bonum of yoga philosophy. These yogic practices are in vogue in India today and have gained acceptance in several other countries, too.

Rise of Medical Schools (Ayurveda)

Medicine occupied an important place among the physical sciences in ancient India. The classical medical schools India were established in the sixth century B.C.—one at Taxila and the other at Kasi. The Taxila school was Bharadwaja and Atreya and the led Kasi school by Dhanvantari and Sushruta. The former specialised in medicine and the latter in surgery.

Charaka was the descendent of the Bharadwaja Atreya school. Charaka, Sushruta and Vagbhata form the ancient Indian medical trinity—Vriddha trayi.

The origin of the ancient Indian medicine has been explained as mythical: the verses (one hundred thousand of them) were delivered by the Creator Brahma even before the creation of human beings to Prajapati who passed them on to divine healing twins-the The latter passed on Aswins. to the King of gods, Indra, from whom Bharadwaja and Dhanvantari were the direct recipients. Charaka holds that diseases and men have been ever present and so, too, the treatment.

It needed someone to systematise and bring out the relationship between them and it is in this sense that medicine can be said to have had a beginning. Fossilised remains of dinosaurs have revealed that animal diseases preceded those of men.

The ancient Indian medicine was named Ayurveda (Ayus: life, Veda: knowledge) which meant the science of the knowledge and prolongation of life. It was considered by some as the fifth veda superior to the other four, and by others as an appendage of Atharva veda.

Life is divided into four kinds by Charaka: Sukha (happy). dukha (unhappy) hita (goed) and ahita (bad) (Das Gupta, 1952). Sukham ayuh is a life which is not affected by bodily and mental diseases, is endowed with vigour, strength, energy vitality, activity and is full of all sorts of enjoyment and successes. The opposite of this is asukham

ayuh. Hitam ayuh is the life of a person who is always willing to do good things, never steals other's property, is truthful, self-controlled, self-restrained and works with careful consideration, does not transgress the moral injunctions, takes to virtue and enjoyment with equal zeal, honours revered person, is charitable and does what is beneficial to world and to the other. The opposite of this is ahita. object of Ayurveda is to teach what is conducive to a healthy and a long life. (Charaka: Das Gupta, 1952).

It was around the sixth century B.C. that Ayurveda was subdivided into eight specialities, viz., surgery (shalya), treatment of diseases of the head (salakya), treatment of ordinary diseases (kaya chikitsa) the process of counteracting the influence of evil spirits (bhuta vidya), treatment of children's diseases (Kaumara bhrtya), toxicology (agada tantra), science of rejuvenation with elixirs (rasayana) and the science to acquire sex strength (vaikarana).

It can be seen that Bhutavidya became a component of Ayurveda while this was the sole method of treatment in the prevedic and Vedic period. Bhutavidya dealt with psychiatry. However, it differed from demonology as Atreya declared "Neither gods nor Gandharvas nor goblins nor demons nor aught else torment the man who is not tormented himself." The contribution of Ayurveda towards the nature and seat of mind personality types and mental diseases will be described now.

I. Seat of Mind

The contribution of Ayurvedic authorities in regard to the seat of mind has been considerable. Among them, the views of Charaka, Sushruta, and Bhela merit attention.

Charaka thought that mind resided in the heart, to gether with pleasure, pain and cognition: however, he qualified his statement by saying that the heart is not the place where these faculties lay, but that they depend upon it for their proper "If the heart is functioning. wrong, they also go wrong; if the heart is well, they also work Just as rafters are supported by the pillars, so are they supported by the heart" (Das Gupta, 1952).

The heart has attained a celebrated place in the Charakian system. It is considered as the point of cross currents of physical and psychological activities.

To Sushruta, the heart, "the lotus with nine gates covered by gunas," is the seat of mind. In his writings he declares, the body consisting of the limbs knowledge, the senses, the five

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objects of the senses, the soul as invested with attributes, the mind and thoughts—are all established in the heart. Heart is the centre of sensations, consciousness, and mind" (Das Gupta, 1952). Charaka's and Sushruta's views are similar to those of Aristotle on the subject.

Interestingly, Bhela, probably as old as Charaka, boldly considers the brain to be the centre of mind—"a view unique in Sanskrit literature" (Das Gupta, 1952). This corresponds to the Hippocratic view and the modern concepts. "Manas, which is the highest of all senses, has its seat between the head and the palate; being situated there, it knows all the sense objects, and tastes that come near it" (Das Gupta, 1952). Bhela distinguishes between manas, chitta, buddhi. Manas is connected with cognitions and is situated in the brain. Chitta controls various feelings and is located within the heart. Homer's concepts of noos and thymos seem to find a parallel in Bhela's thinking. Bhela explained origin of insanity thus: "the doshas (morbid humours) in the brain affect the mind and consequently involve the heart; from the affection of the latter, understanding is impaired and this leads to madness" (Das Gupta, 1952). The ideas on the seat of mind in the ancient times has been discussed by me earlier.

II. Personality in Ayurveda

Basically three personalities are recognized in Ayurveda, namely the pure (sattvic), passionate (rajasic) and ignorant (tamasic). "The pure mind is considered to be without any taint as it represents the beneficent aspect of the intelligence; the passionate mind is tainted as it represents the violent aspects; the ignorant mind also is tainted on account of its representing the deluded past."

Several variations of personality types are possible due to several combinations of body type. Charaka Samhita, 1949, describes 16 personality types. Seven belong to the sattvic type: five to the rajasic type, four to the tamatic type. The development of the constitution is determined by the time of conception, the diet and drink of the mother during the period of gestation.

Sattvic Personality

(i) Brahma type: He is impartial, pure, devoted to truth, self-controlled, endowed with knowledge, understanding and power of exposition and reply, possessed of good memory, free from greed, conceit, desire, infatuation, intolerance. He is capable of scientific, philosophical and religious discourses. The name Brahma is derived from one of the Indian Trinity responsible for creation.

(ii) Rishi type: He is devoted to sacrifice, study, vows, celibacy; he is hospitable, devoid of pride and endowed with genius, eloquence, and retentive power. Rishi is one who is devoted to contemplation and is a bachelor.

(iii) Indra type: He is brave, energetic, authoritative of speech; endowed with splendour; possesses foresight and is given to pursuits of wealth, virtue and sensual pleasures. He is blameless in his work. Indra was known as the king off gods.

(iv) Yama type: His conduct is governed by considerations of propriety, authority; he is free from passions, attachment, is unassailable, is constantly up and about, and has a good memory. Yama is the god into whose realm the souls enter after the death of the body.

(v) Varuna type: He is valiant, courageous, intolerant of uncleanliness, devoted to the performance of sacrifices, fond of aquatic sports, and his anger and favour are well-placed. As indicated earlier, Varuna is the deity who presides over the cosmic order.

(vi) Kubera type: He commands status, honour, luxuries, and attendants; is given to pleasures of recreation and his anger and favour are patent. Kubera is known for his wealth.

(vii) Gandharva type: He is fond of dancing, song, music and praise, and is well versed in history, poetry, and stories.

Though addicted to the pleasure of fragrant unguents, garlands, women and recreation, he is free from envy. Gandharva denotes a celestial dancer living among the trees.

Among the seven types described above, the Brahma type is considered the most desirable since the "beneficent aspect of the mind is represented in it." Nevertheless all the personalities are beneficial to the society in which they live.

Rajasic Personality

(i) Asura type: He is valiant despotic, possessed of authority terrifying, pitiless, and fond d self-adulation; Asura is a enemy of god.

(ii) Rakshasa type: He is cruel, gluttonous, intolerant, and full of hate, fond of flesh, fook somnolent and of indolent disposition. He is capable of biding time and striking. Rakshas is a demon with evil designs.

(iii) Pisacha type: He est voraciously; is fond of secret company with women, hate cleanliness, and is given to at normal recreations and food Pisacha is a demon who love luxury and women.

(iv) Sarpa (snake) type. He is brave, touchy, of indoed disposition, arouses fear in the beholder, and is addicted a pleasures of food and recreation.

(v) Preta type: He is form of food; his character, pastime and conduct are of painful for option Digital description of the painful for option option of the painful for option opti

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position; he is envious, covetous, and disinclined to work. He lacks power of discrimination. Pretas haunt the burial ground and live on human corpses.

(vi) Shakunta (bird) type: He is constantly devoted to eating and sports; he is fickle, intole-

rant, and unacquisitive.

Tamasic Personality

(i) Pashu (Animal) type: He is mentally deficient, disgusting in his behaviour and dietetic habits, abandoned to sexual pleasures, and given to somnolent habits.

(ii) Matsya (Fish) type: He too is poorly endowed, cowardly, gluttonous, fickle, prone to anger and sensuality. He loves water and is of itinerant habits.

(iii) Vanaspatya (Plant) type: He is lazy, and exclusively devoted to the business of eating. He is

of subnormal intellect.

It may be seen that the Ayurvedic writers conceived personality as comrising multiple dimensions: intellectual, social, emotional, spiritual, and moral. The sattvic and rajasic represent the intellectual and emotional types respectively. The tamasic group broadly represent the intellectually deficient ones. The descriptive types of mentally deficient as animal, fish and plant varieties is interesting (Varma, 1965).

III. Psychiatry

Ayurveda recognized the importance of mental diseases when CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

it classified the human maladies into three categories: exogenous, endogenous and psychic. The doctrine of Tridosha (three humours described already as vata, pitta, and kapha) plays a pivotal role in the consideration of etiology, pathology, diagnosis, and therapeutics in Ayurveda.

Mental illnesses were among the hereditary ones (Keshetriya). Charaka recognised psychophysical parallelism in the functioning of the human system. "The mind corresponds to the body and the body to the mind. The impairment of the dhatu system is the result of foolish action (Prajnaparadha)."

yad vatarabdhatvadi-jnanam eva karanam roganam

chikitsayam upakari; nama-jnanam tu vyavaharamatra-prayojanartham.

In the Atharva Veda one also finds the diseases classified into abhraja (wind), vataja (bile), and shleshma (phlegm) corresponding to the malfunction vata, pitta, and kapha humours. That wind, bile and phlegm form the constituents of the human body and by their decay cause diseases has been brought out in the Indian epic Mahabharata. It is likely that Ayurvedic doctrine developed out of this concept from the Mahabharata and the Atharva Veda. Some historians believe that the Greeks were the originators of this humoral theory, and that India borrowed from them. Kutumbiah (1969)

has argued against this view.

These humours (doshas), according to Ayurvedic concepts, become pathogenic only when played upon by certain precursors, or predisposing factors called nidanas. These conditioned or the excited doshas, act upon the basic constituent system, called dhatu complex, and lead to its disequilibrium resulting in disease.

Charaka defines man as aggregate of mind, spirit "The mind, spirit body are together, as it were, the tripod; the world endures by reason of cohesion; and on that all things established" (Charaka Samhita, 1949). Ayurveda upholds the doctrine of Tridosha - 'humoral trinity' -which implies that the three constituents, vata, pitta and kapha always exist in right proportion and support a state of equilibrium in health: the state of Dhatu Samya. Dhatu Vaishamya, a sign of disease, results when there is a disturbance in the quantity and distribution of these constituents.

Hence, the aim of Ayurveda is the maintenance of a state of dhatusamya by prescribing diet medicine and a code of behaviour. "Just as it is necessary that religious duties, wealth and desires should also be attended to equally, or just as the three seasons of winter, summer and rains all go in a definite order, thus so all the three—vata, pitta and kapha when they are in their

natural state of equilibrium, coatribute to the efficiency of all the sense organs, the strength, colour and health of the body and endow man with long life. But when they are disturbed, the produce opposite results and ultimately break the balance of the system and destroy it."

There are states when the amount of excess or deficiency in the disease, varying within the normal range and this condition is called prakritamana.

Vata, pitta and kapha an somatic doshas; rajas and tam: the mental doshas in the Chrakian system and are of etilogic significance for psychologic cal diseases. Charaka has oulined the etiological mechanism insanity as follows: mind being afflicted and The understanding disturbed, mental doshas are provoka reaching the heart and obstruct ing the ducts through which the mind operates, they initiate it sanity." (Charaka 1949).

Bhela's theory of insanity is already been referred to. It psychological and temperament characteristics of individual were believed to be large dependent upon and determine by the overwhelming action one dosha or the other.

Charaka offered the follows: classification of insanity (mad):

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TABLE 1

Endogenous group: produced by 1. Insanity "bodily humours"

(a) Vatonmad (b) Pittonmad

(c) Kaphonmad (d) Sannipatonmad

Insanity produced by "mental humours"

(a) Rajasonmad

(b) Tamasonmad Insanity produced by combination of factors in A and B

Exogenous group: П.

(a) Adhijonmad (b) Vishajonmad

Ayurveda described diseases resulting from the excessive use (Atiyoga) deficient use (ayoga) (mithyayoga) or improper use of the mind. These diseases are known to result from the misuse of intelligence (prajna-paradha).

Insanity, to Charaka, is "the unsettled condition of the mind, understanding, consciousness, perception, memory, inclination, character, behaviour and conduct."

Discussing the general etiology, Charaka mentions several factors:

An evil deed, living alone in a deserted house, passing through a crossing of four roads (such places are supposed to be haunted by evil spirits), sexual intercourse at twilight, on new full moon nights, or with a menstruating woman, improper recitation of the scriptures, defective ceremonials, breaking vows of celibacy in brahmacharya, mis-

behaviour in battle field, destruction of a country, community, or city, non-observance of rituals at the time of solar, lunar eclipse or by woman during labour, contact with unclean or inauspicious objects, bleeding, purging, vomiting, visit to holy places and temples in an unclean improper state, remaining clean after eating meat, honey, til or gur, or after passing urine walking or stool, at night through a city or town, gardens, cremation roads, grounds, slaughter houses, or a Brahmin, teacher, insulting gods, or ascetics or at the time of doing any blameworthy act (Varma, 1976).

Among the premonitory symptoms of endogenous insanity, Charaka lists "feeling of voidness in the head, noises in the ears, hurried respiration, anorexia, cardiac spasm, misplaced anxiety, absorption, mental horripitation, intoxicated dition of the mind, frequently dreaming of roving, moving or sitting on the wheel of the oil press, of being churned—as were—by whirlwinds, or sinking in whirlpools of tinged waters.'

Among the general symptoms "confusion of intellect, he lists, extreme fickleness of mind, agitation of the eyes, unsteadiness, incoherence of speech, Needless to say, vacuity. knows no mental ease. Deprived of memory, understanding and his wits, he keeps his mind

wavering restlessly."

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Among the exogenous types (agantonmad) . Charaka describes the etiology and symptomatology of some eight types resulting from "possession." Among the general symptoms of this type are included "superhuman strength, energy, capacity, grasp, memory, understanding, speech and knowledge."

The specific symptoms of some types of insanity as described by Charaka are offered below:

TABLE 2

I. ENDOGENOUS TYPE:

- (A) Vata variety—Constant wandering; jerking of eyelids, brows, lips and other parts of the body; incoherent talk; laughing; dancsinging; loudly imitating the sounds of the lute. conch; adorning with queer and unornamental objects, hankering after unobtainable vinads; emaciation; swelling; redness of the eves.
- (B) Pitta variety—Irritability, anger, excitement in the wrong place, striking oneself or others with weapons, sticks or fists; nudity, craving for shade, cold and food; prolonged attacks of anguish; coppery, green, yellow, and furious look of the eyes.
- (C) Kapha variety—Rooted spot; silence, no inclination for movement; dribbling of saliva; lack of desire for food; love of solitude; constant somnolence; whiteness and fixing of eyes.

II. EXOGENOUS TYPE: Superhuman strength; energy, capacity, grasp, memory, understanding, speech and knowledge.

Stated briefly, vatonmad

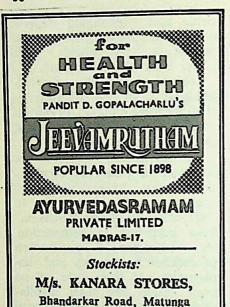
mania and kaphonmad depression. Some historical aspects of depression and suicide have earlier been reported by me.

Charaka holds that insanity resulting from the discordance of all the three humours (Tridoshonmad) is dreadful and is to be

given up as incurable.

The therapeutic measures for insanities in Charaka's compendium vary from "words sympathy and comfort" to "terrorizing by means of snakes," from purgation to venesection. recommended purification procedures by emetics and diaphoretics. If they were of no avail, ocular and nasal instillations with medicated ghee (melted butter) were recommended. The drugs used include colocynth, valerian, turmeric, pepper. Indian sarsaparilla, cardamom, cinnamon leaf, sandalwood, garlic, pomegranate, jejube, radish, ginger and asafoetida; goat's and cow's urine, and ox or jackal bile were used as vehicles.

In some instances of disoriented mind such measures as anointing with mustard oil, exposure to sunlight, branding with hot irons, or scourging with a whip recommended. Terrorizing by snakes whose fangs are removed or by trained elephants or lions, or by men dressed as bandits or men with weapons, intimidation with threats of immediate execution, employed when all other measchizophrenia, pittonmad is employed which on the plea that CC-0. Mumukshu Bhawah Varahasi collection. Digitized by eGangotri



"threat to life is more potent than fear of bodily injury."

Bombay-19.

Elements psychotherapy of and psychopharmacology, too, are implied in the statement of Charaka. "As regards mental derangement resulting from an excess of desire, grief, delight, envy, or greed, it should be allayed by bringing the influence of its opposite passion to bear on the prevailing one and neutralize it." Ghee has attained a celebrated status in ancient Indian therapeutics. Of ghee preserved for over 100 years it has been said that "there is no disorder which it cannot cure." "Even the sight, smell, or touch of this substance is curative of

For insanity, resulting from a ogenous causes, charms a privations, worship, sacrific incantations, propitiatory is and ceremonies and pilgrims to sacred places are suggested

There are indications of p ventive psychiatry in Charac "The man of stre mind, who abstains from & and alcohol, observes a who some diet and is always dut and pure, will never fall a insanity, to exogenous endogenou or Charaka recognized also : incurable type of by the "spirit desire caused avenging itself." He a commented on the signs of it provement in mental illness. his treatise, however, there is: mention of asylums or social legal provisions for the insu Rawolfia serpentina was a pop lar drug for insanity in ancie as Sarpagand India. Known in Sanskrit, it was used in tres a variety of diseases from cons symptoms ranging pation to insanity.

Following the era of the day cal medicine that extended the second century A.D. the was a long night of noncreating. The development of mot scientific medicine is a different story altogether.

Conclusion

"Even the sight, smell, or touch this epitomizes the history of this substance is curative of science. Medical history is all kinds of spirit possessions."

CC-0. Mumukshu Briawa possessions l'ectica facete of this grand "biografice."

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of man." It is a tale of search for truth, an adventure and a chase to grasp the elusive. Each age prides itself of having. said the last and the best, Radhakrishnan once remarked that "Science humbles its votary and it makes him realise how little he knows and how vast is the unknown." Extending the frontiers of knowledge, rather than solving the mystery heightens it. One can do no better than to conclude this address with the lines of Xenopanes, the pre-Socratic philosopher, to whom Nature was "a woven web of guessess."

"The Gods did not reveal, from the beginning,

All things to us; but in the course of time.

Through seeking, men find that which is better.

But as for certain truth, no man has known it.

Nor will he know it: neither of the gods,

Nor yet of all the things of which I speak.

And even if by chance he were to utter.

The final truth, he would himself not know it;

For all is but a woven web of quesses." 000

Condensed from the Presidential Address by the Author to the 30th Annual Conference of the Indian Psychiatric Society, New Delhi on January 16, 1978.

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A BOY WITH BASKET OF FRUIT _By Caratal

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CARAVAGGIO

The Champion of Light

V. K. SUBRAMANIAN

LIKE Raphael and Giorgione, he too was a shortlived genius, dying at the age of 37. He was quarrelsome, led an erratic, Bohemian life and even committed a murder. Yet. Michelangelo Merisi Da Caravaggio, commonly known as Caravaggio was the Italian Master, who revolutionised painting by the dramatic use of light and introduced a new style, known as Chiaroscuro, which was further dramatised by artists like Georges De La Tour and carried to culmination by the immortal

The name "Caravaggio" is derived from his birth place near Milan, Italy, where he was born on September 28, 1573, the

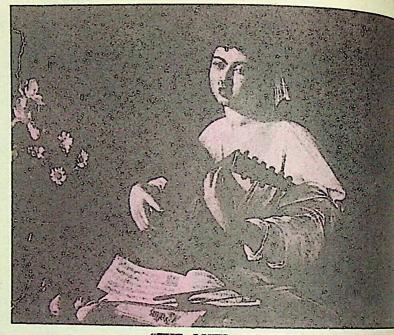
Rembrandt.

son of a Mason, Fermo Merisi.

In 1584, at the age of 11, Caravaggio got himself apprenticed to Simone Peterzano, supposedly a disciple of the Venetian master, Titian. After four years of apprenticeship he left for Rome.

During his stay at Rome, he came under the influence of a number of Italian artists like Lorenzo Lotto and Antonio Campi.

But from 1598, when he attained the age of 25 years, Caravaggio's distinct style began to emerge. He started painting biblical themes, using violent contrasts of light and shade and using groups of live models. The startling light effects he produced



"THE LUTE—PLAYER"



"ST. JOHN, THE EAPTIST"



NATIVITY

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shocked his contemporaries, but Caravaggio had his share of admirers in ecclesiastical and artistic circles.

By 1606, Caravaggio had reached the summit of his artistic maturity and produced a large number of masterpieces, mainly dealing with biblical themes.

In May 1606, quarrelling over a bet in a card game, he killed his opponent in a fit of anger, and fied to the Sabine mountains, to escape punishment. In 1607 he went to Naples and later to Malta. In 1610, he tried to return to Rome, but died en route at Porto Ercole, in July 1610.

Caravaggio's major works include: Boy with a Fruit Basket (in the possession of the Borghese Gallery, Rome), The Lute Player (Ermitage Gallery, Leningrad), St. John, The Baptist (Capitolian Museum, Rome), Calling of St. Matthew (in Church of St. Luigi Dei Francesi, Rome), The Entombment (Vatican Museum, Rome), Death of the Virgin and Fortune Teller (Louvre, Paris), Supper Emaus (National Gallery, London), Music Party (Metropolitan Museum, New York) and Nativity.

In the first three paintings, the subjects are adolescent boys, whose innocence and freshness have been beautifully captured by Caravaggio, painting directly on the canvas.

The paintings Calling of St. Matthew. The Entombment. Nativity and Death of the Virgin are group studies, in which light is made to illuminate isolated key figures, amidst the darkness of the background, characteristic of Caravaggio's chiaros-(The term Chiaroscuro means the arrangement of light and darkness in a work of art so produce a harmonious as to effect. This style is generally also referred to as the baroque style. The particular, dramabaroque style of Caratised vaggio is known as Tenebrist).

Vincenzo Carducho, a Spanish art critic, said of Caravaggio: "Did anyone ever paint, and with as much success, as this Monster of genius and talent, almost without - rules, without theory, without learning or meditation, simply by the power of his genius and the model in front of him which he copied so admirably?"

A modern critic like Robert Hughes says, "Caught between the transfiguring light and the gnawing darkness, his figures acquired a mysterious, haunting irrationality... The final effect is not, for this reason, "realist" at all, but the impact remains. It is the violent blackness of Macbeth."

A story goes that Caravaggio was once taken by friends to study antique sculpture. He broke away, attracted by a

crowd of people nearby, ex-"See claiming: how many masters nature has provided for me, and for other artists, without your statues," and took a gypsy girl to his residence and painted her directly on the canvas.

It is this direct involvement with his models that invests the paintings of Caravaggio with that unique degree of tangible reality, not achieved by his predecessors.

. It was a pity that no one; his native Italy imbibed his de style. It was left matic Velasquez and Murillo in Spe George de La Tour in Fran and Rubens and Rembrand Netherlands to carry and m ture the flame Caravaggio had in his brief storm-ridden Posterity owes him an irreps able debt of gratitude for t legacy he bequeathed CC:

HOW TO GIVE ADVICE

A man takes contradiction and advice much more easily that people think, only he will not bear it when violently given, even though it be well founded. Hearts are like flowers; they remain open to the softly-falling dew, but shut up in the violent down pour of rain.

-Richter

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The historic speech delivered by Shri Chagla during the height of Emergency which won for him the above-quoted tribute from none other than Shri Jayaprakash Narayan is being reproduced in this issue of the "Bhavan's Journal."

It was an extempore speech Shri Chagla made while inaugurating the All-India Civil Liberties Conference held in Ahmedabad on October 12, 1975 under the auspices of "Citizens For Democracy," a non-party institution engaged in the task of propagating democratic values and defending democratic institutions. The Conference was presided over by Shri J. C. Shah, a former Chief Justice of the Supreme Court of India.

The speech forms the concluding part of Shri Chagla's "Epilogue" to his autobiography, "Roses in December," a Bhavan's publication.—Ed,

EPILOGUE

To 'ROSES IN DECEMBER'-5

M. C. CHAGLA

THIS Conference has met to consider civil liberties in the context of the present situation. When I look at the present situation, I wonder whether I am dreaming or, to use perhaps a better expression, I am going through a nightmare. I rub my eyes to make sure whether I am awake or asleep and I find it is not a dream or a nightmare, but, it is a stark, grim, ghastly reality. Friends, we live in a

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country which is called Gandhi's land. Gandhiji worked for our freedom and obtained freedom for us. Not merely freedom from the British Government, but also freedom from tyranny, oppression, injustice of every kind. In a message which he wrote in Young India as, far back as 1921, he said, "...in a democracy people are not like sheep. In democracy we must zealously guard freedom of expression and

thought and action." Note the words "freedom of expression and thought and action." That is

what he said in 1921.

Then we had our Constitution. Now, friends, wherever a revolution starts, there is always a proud proclamation as to objects for which the revolution is being fought. In U. S. Jefferson gave the battle cry, "all men are born equal and they are endowed with the inalienable rights of life and liberty and pursuit of happiness." When the French revolution broke out, the French soldiers marched not only to the strains of the "Marseilles" also to the battle cry, "liberty, equality and fraternity." then we ushered in our own Constitution and started working our own State. We also had the proud proclamation and that was in the preamble of our Constitution. Some jurists have said that there is hardly a Constitution which has a preamble this character, and the two aspects of that preamble which I want to emphasize are that the State we were setting up is sovereign, democratic republic. emphasize the word "democratic". And, the preamble emphasizes that, that State have liberty of thought, expression and liberty in other respects, so that we started a State which was going to be democratic and which would have liberty a prevailing aspect of activities. This was the land in which we were living and

was the land which had to be governed by the precepts of Gandhiji.

What is the position today Is anything left of civil liberis in the country? A man today be detained without an can reason being given to him, with his being told why he detained, without his being all give an explanation for h conduct or appeal to an inde pendent body like an Advisor Council. Anybody like you are may be shut behind the bas (I do not know whether I w go back to Bombay. they may shut me up and the need not tell me why they sh. me up and might give the m son that I have delivered the speech today.) Most peop today in the jails do not know why they are there and the defend themselves, b cannot cause where there is no charge there cannot be any defent They cannot go to any out tribunal because all that h stopped.

Now friends, why has all to come about? To my mind, to original sin, the fountain sour and the origin of what has a pened is the Emergency that been declared in the country.

In order to understand the Emergency, we must look the background. You semergency has been made justiciable legally. But it not been made non-justiciable legally. And the speech am going to deliver is a pure speech the speech am going to deliver is a pure speech the speech that the spe

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cal speech, not a legal speech. I do not think I can be hauled up for contempt (of Court) or be proceeded against for trying to make justiciable that which is non-justiciable.

non-iusticiable. Now let us look at the history, the drama, the first scene when the curtain goes up 12th June 1975. If you understand what happened on 12th of June, two historic events took place on 12th To my mind, these two events-when the historian of the future writes the history of our country, he will say-marked the turning point in our history. The first event was the decision of Mr. Justice Sinha, holding that the Prime Minister was guilty of corrupt practice. The second historic event was, which took place in this State when the results of election were declared and the Janata Party was found to be in a working majority in the Legislature. These two events had serious reaction on the Prime Minister. She felt her own position shaky. She did not feel assured of continuing to occupy the seat that she is now occupying, as a result of these two events. Therefore, it is from the 12th of June that the idea started maturing in her mind that she should do something to make sure of her position as the Prime Minister. Now friends, the next event to which want to draw your attention is what happened on the 25th of June, when a public meeting

was held of all the Opposition leaders, saying that the Prime Minister should not continue as Prime Minister, that political decorum required that she should quit the chair and that Satyagraha will start from the 29th of that month.

Let me say one thing to you: satyagraha is not violation of the law. The very word satyaagraha connotes truth and nonviolence. It is Gandhiji has introduced this word in the political vocabulary of world. But, why go to Gandhiji, only the other day the Supreme Court gave the judgment that Satyagraha is perfectly legal. The leaders wanted the Prime Minister to quit office. That was the main demand. Just analyse that: is it a sin in democracy to ask the Prime Minister quit office? Is Mrs. Thatcher's asking every day Wilson to vacate office of the Prime Minister a sin? Did not Wilson go on asking Mr. Heath to quit office as the Prime Minis-After all, with great respect to the Prime Minister of the country, she is not a deity to be worshipped, she is not a deity who cannot be removed from the temple! Democratically every person has a right to say, we want a change of the Government, we want a Prime Minister, we want a different Prime Minister, the present Prime Minister should not con-What was her answer tinue! what was the answer and

these wonderful people who surround her? What was answer? That in the present situation she was indispensable! Now, for anyone to say that a person is indispensable in democracy is to sin against the light of democracy, is to be disloyal to the faith of democracy. Indispensability and democracy cannot go hand in hand. No one is indispensable to us. That is the foundation of democracy. There is equality—anyone has right to aspire to the High Office. In America, as they say, you can go to the White House from a log cabin. Therefore, I personally do not see that a very great crime was committed by the Opposition leaders in asking her to quit office. then said that there was a conspiracy to bring about a complete deadlock in the country, to ask the army to revolt and to bring about a situation whereby there would be chaos in India. Now let me say one thing, and I say it with confidence, not an iota of evidence has been produced by her that there was any such conspiracy. Not an iota of evidence. Of course, when a Prime Minister speaks, one must respect what she says; but still I am entitled to say, as an ordinary citizen, that she has not produced an iota of evidence for saying that there was a conspiracy.

You study the resolution passed in the public meeting on 25th June, you study the earlier

resolutions passed by leaders. They have emphasize non-violence, all that they sai gheraos, satyagraha inarches which is perfectly ke timate. There was not a single statement in any of the resolutions suggesting that either the wanted to resort to violence that they wanted to take to legal action. And the only pice of evidence on which the Prim Minister has been harping da in and day out is that ! said that soldiers and policement should not obey illegal orders This statement is legally sound International organizations have approved that it is not incur bent upon a police officer or army officer to carry out order which is illegal. know what happened in Vietna when an American officer shi down 50/60 innocent villages and was tried in America. Whi JP said, therefore, is legal sound. But he never upon the army or police revolt or to take up arms again the State. He was merely em ciating a legal proposition he was moved to do so, because he found in Bihar policent and soldiers shooting down in nocent people and student Therefore, what he said was result of his own observation Therefore, the only conclusion that I would come to, and to endorse want you conclusion, is that there conspiracy on the part no " Opposition leaders. the

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conspiracy was by the Prime Minister, I repeat, the conspiracy was by the Prime Minister to put the leaders in jail, to have a press censorship and to deprive the people of India of their civil liberties. Now, the Prime Minister goes on to say and says almost every day that India is a democracy, all this is democratic. I am reminded of a story, "Alice in Wonderland." Humpty Dumpty told Alice, "If I say that a word has a certain meaning, that word has that meaning, you cannot change it."

says that dictatorship is democracy, you must accept her word. She is Humpty Dupty and she thinks all the nations are Alice in the wonderland. But, at least some of us are not fooled. Those of us who are here know what is democracy and what is dictatorship, and the mere fact that the Prime Minister calls the situation today which, to my mind, is nothing short of dictatorship, a democracy, does not make this

country a democracy.

And why does she get so angry with the Western Press? They are right in saying that they are sorry that we, the greatest democracy in the world (I use the word 'greatest' in the sense of 'largest' and, though we may not be the most powerful or affluent but we were certainly the largest democracy in the world. We were proud that

we were living in a country which was recognised as the largest democracy) have lost our democratic values and we have resorted to things which are certainly undemocratic. To my mind, one of the most serious losses to our civil liberties is the freedom of the press. Now democracy cannot function without a free press. I was reading only two days back a speech made by the Chief Justice of U.S.-Burger. Now note this Burger is a noted conservative and was appointed as a Chief Justice so that the Supreme Court should be stable. He says, "that the ordered liberty which prevails in America is due to the combination of a free press and an independent judiciary." He says, "these two concomitants are essential if the American system of ordered liberty is to subsist and to We have also a continue." system of ordered liberty. liberty is not a licence. Look at Article 19, look at the exceptions where liberty can be curtailed. Therefore, in America, liberty is much wider than ours. There are not exceptions there. Freedom of the Press has no exception. But here we have exceptions and wisely the founding fathers provided the exceptions. So ours is a system of ordered liberty and not a licence, not liberty without any restraint or without any control.

What is the position today? Freedom of the Press has two aspects. First, to get information and the second to purvey that information. Today, both these channels are completely blockor no ed. No paper outside can from news which into this country centains any reference to India hostile to the Prime Minister or to the Government. No article, letter or statement can be published in any newspaper, which, in any way, criticizes the Prime Minister or the Government. See to what straits we have been reduced! My friend Mr. Mohan Dharia made a speech in Parliament which (I do not want to flatter him), I feel, was one of the finest parliamentary performances I have read. And my friend Mohan Dharia will bear me out that as a member of the Cabinet I have listened to a few speeches, both in the Raiya Sabha and Lok Sabha. It was a first-class speech, not a word of that speech was reported in any newspaper-not a word! But take another case. friend Kuldip Nayar, a leading iournalist, was arrested and detained. His trial took place in the Delhi High Court. He was released and, let me say to the credit of the judges, he was released even before the judgment and the Government realized that it would lose the But the judges "No! we are going to deliver the judgment notwithstanding your releasing the detenu." I do not know about Gujarat, but as far

Bombay is concerned, no as body knows that Kuldip Naya was ever arrested, nobody know the trial took place, nobot knows that he was released and nobody knows what judgmen delivered. If you wan read the judgment you have to go to "Londa Times" which published 34 tracts from Kuldip Nayar's case Therefore, even with regard to the parliamentary proceeding which are privileged under it: Constitution, even with regard to Court proceedings, after al it is a public trial, and the public has a right to know whi happens in a Court of Law, the censorship will not permit ! trial to be reported, argument to be reported or the speeche in parliament reported. This the censorship.

But, you see, censorship! can understand if it is related to a particular subject for a particular time under particular of Suppose there is cumstances. war on, Government may wa say that no paper shall report the movements of troops or whi is happening on our frontiers enemy has fared or ho have we fared. But then applies to all. But this is a ur lateral censorship. sing hymns of glory to the Prince Minister, and they are sung every day. You can sho 'Hosannas' in her favour, as the being shouted every they will be reported sickened to full. I am

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today's newspapers. What do I see? Speeches by Prime Minister, speeches by Ministers and opening ceremonies by some Deputy Ministers, Secretaries

and Deputy Secretaries! As far as the newspapers are concerned, that is all that happening. Do you think that today's proceedings will reported? Do you think that my speech will be reported? I won't attach any importance to myself but I say: is it going to be reported? It is running a serious risk of censorship. The Times of India has of course shown us the courtesy by reporting that today I will inaugurate the Conference. The Government has a great deal to lose by this censorship, for, what does freedom of thought or freedom of speech mean? That you have a right to criticize, a right to comment, right to point out mistakes. Government does not whether it is making mistakes, because there is nobody to point The voice of dissent muted, more than muted. is completely repressed, the voice of criticism is also repressed; with the result that the Governthinks, today, that it is omniscient. Of course omnipotent. But, I thought that human beings are not omniscient the Government thinks itself to be omniscient. It does not want any criticism, does not want any comment, and whatever it does is right and you and I must say it is right; else you

and I run the risk of being put behind the bars.

Therefore, friends, this is one aspect of civil liberties—the freedom of the Press-to which attach greatest importance. But, the curious thing is this: we are accused of being fascists, of being right revisionists borrowed from phrase Soviet vocabulary). They the democrats. I do not think that there can be greater limit to this linguistic perversity than to us fascists and call themselves democrats. What do we stand for? We are not standing overthrow of Government. that We know Government should be thrown out by constitutional or democratic methods. We are not standing for rebellion or revolt, because we are violent, temperamentally constitutionally. All that we are saying is: restore to this country the liberties which were guaranteed under the Constitution. Liberty is inalienable, that is what Jefferson said. I will not go into the question of fundamental rights. I say it rises above the fundamental rights, for liberty is the basis of democracy and no democracy can exist without liberty. It is a contradiction in terms. Therefore, we 'grant us our inalienable right to liberty, give us freedom of the Press and revoke this Emergency for which there is no justification.

Going back to Emergency for a minute: as I said, politically it

is still justiciable. What is the justification for Emergency? All of you know the Article or at least you have read about it or know the gist of it. There must a grave emergency which threatens the security of the State, by reason of war, foreign aggression, internal disturbance. Now, do you find any war in the country or threat of aggression? There was the first Emergency which is still continuing. The only country we had to fear from was Pakistan. But, today, we have entered into a pact with her, have entered into trade relations with her, there are better communications and nosays that Pakistan threatening aggression against India. So that goes out. And yet, they have kept the Emergency in force ever since 1971. Now take the case of the present Emergency. What was the occasion for it? They say, "internal disturbance. Who threatened internal disturbance? there any internal disturbance? As a matter, of fact, the Prime Minister goes on saying day in and day out that the situation is perfectly normal. The other day the Home Minister said (I know it because the statement was on affidavit in Bangalore, where I was arguing a writ petition), two days after the Emergency, that there was not single act of violence in anv part of the country. Then what is the justification of this Emergency? There is neither threat

nor internal disturbance. only reasons which Prime Min ter gives for continuance Emergency is, it has taux people discipline; see how ciplined we have become. knowledge of constitutional not as good as my fried Mr. Shah's, but I did not know that in order to enforce dist pline you can declare Eme gency! If that was so, we may have Emergency in perpetui because I believe in discipline. think no nation can be a great nation without being a disciplina nation. But, as I said, if Emagency can be justified on ground of discipline, then keep the Emergency for all time, thou it would be against the Constitution tion (well, after all, who care for the Constitution now).

Friends, therefore, our in Conference in this Emergen should be that should be immediately revoked For, all evils flow from Emer If Emergency gency. many other things will go will Then you must remember it. again to quote Gandhiji, that the does not justify the means. B even Gandhiji's quotations censored, Jawaharlal quotations are censored and en Indira Gandhi's quotations In her earlier years censored. when she saw the light, or prohaps she saw the darkness, as says now, she said things which she is feeling sorry But, people quote her and Press say: No, you cannot que

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the Prime Minister; Prime Minister speaking against herself cannot be quoted. Not only you and I cannot be quoted but her own quotations are censored. Therefore, as I said, this Emergency must go, There is no justification for it and it is the source of all the evils that have taken place. And, remember what Gandhiji said (of course we have forgotten him), "the end do not justify the means." Throughout his life he followed the precept that "I will not resort to evil means or illegal means, violent or bad means to achieve my object." He said, "I will not even get freedom for my country with evil means." His philosophy was that if your means are evil, your ends get contaminated. In order to keep your ends pure your means must be equally pure. But, what are we being told today? Means do not matter, put people jail, have censorship, deny people their civil liberties and the ordinary democratic rights which every citizen should have, provided that we get more production, more discipline, no strikes, more profitability in industry. But surely it is our ends which may be justified but they do not justify the means by which they are being brought about. For, these means are destroying the democracy and democratic values, which means, really, the end of the Constitution which was conceived and framed by our founding fathers.

Friends, we have to ask ourselves this question, and seriously consider, what is going to happen to our country? . The question I ask myself is: Do I want to live in a police State? Or, do I want to live in a democratic State? Because, this is a police State, when a man cannot write what he wants and have it published, when newspapers cannot publish any comments. when people can be sent behind bars without any reasons being assigned, there is not much difference between a police State as existing elsewhere and what is existing here So, the first question I ask my-self is, am I going to live in a democratic State or a police State? The second question I want to ask myself is-do I want to live in a free society or a captive society? Do I, as an Indian who looks up to Mahatma Gandhi as his leader, as his preceptor, want to walk with my head up, a free man saying what I like, writing what I like, expressing my comments, my dissent, my criticism, or am I going to be controlled, restricted and put down by an omnipotent Government? These questions that this Conference will have to answer. For, civil liberties mean those essential features of the society which make it a free society. Absence of civil liberties makes a society a captive society, a society which is governed not by laws but by men, a society which can be



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trampled upon by Government. And remember this, there is no worse form of dictatorship then what is known as constitutional dictatorship. If, behind the facade of the Constitution, technically observing the rules that the Constitution lays down, and violating its spirit you build up a dictatorship, then you have a constitutional dictatorship. would rather have the Constitution abrogated than to pretend that she is constitutional, she is democratic and all that she has done is permitted by the Constitution. This is constitutional dictatorship.

When you come to deliberate on the resolutions placed on the table today, as I said, ask yourselves the questions which I have asked myself. I know the answers as far as I am concerned, but each one of you must

give the answer.

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And lastly, friends, do not ignore the force of public opinion. Today our hands are shackled, our mouths are sealed, our pens cannot write anything because it cannot be published. But, public opinion can

still assert itself. Here you are over a thousand people. You have heard what I have said. By word of mouth you can carry this message outside. If public meetings are not allowed, hold the meetings of 200 or 300 called by invitation to discuss the problems. Then gradually public opinion will assert itself.

I refuse to believe that my country, which has had a civilization going back to centuries, -my country, where the Constitution was drafted for a democratic State-will always remain in shadow of dictatorship. There is a saying in English that "when the night is darkest, the dawn is not far." I see the night very dark. I am an old man and have not got long to live. But, you younger people will see the dawn. The dawn is This country bound to come. cannot go under. For thousands of years we have survived We have survived invasions. all sorts of troubles and I think that we will survive both Indira Gandhi and her dictatorship.

_Concludes

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SWATI TIRUNAL

The Royal Genius

G. D. TEKALE

THE 165th birth anniversary of Swati Tirunal, the multi-linguist and the musical composer ruler of Kerala, is being celebrated in April 1978. It will be interesting to have a glimpse at the life and works of this prince among the poets and poet among the princes of India.

Swati Tirunal was born April 16, 1813 A.D. as the son of Rani Lakshmi Bai and Rajaraja Varma Koil Tampuran of Changanasseri, and since at that time Travancore had no male ruler or male heir, he was popularly known as Garbha Sriman. meaning a person fortunate even in his mother's womb. He lost his mother when he was years old, but under the care of his father and the then British Resident Colonel Munro. was given an education worthy of his royal position.

He displayed remarkable capacity for learning, and even

at the age of 13 acquired wederful mastery of several larguages—Sanskrit, English, Persian, Telugu, Marathi, Hind Kannada, Tamil and Malayalam. He also studied Politics Science under Tanjore Subarration, who afterwards became his Dewan. Thus equipped, It took up the reins of administration on April 21, 1829, Its State being till then governed by his aunt Rani Parvati Bai 12 Regent.

The reign of Swati was one of all-round adminitrative reform. Munsiff Coul established in 1832, were Courts in the follows year; the first code of Laws was drawn up Travancore first Governme the English High School State was established in and the Government Press The first charity hosp started under a Europe aranasi Colle**physician:** d by a cangotri

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people of the State was taken; library was opened with aid, which Government since developed into the present Public Library. Trivandrum Arts and letters were patronised in the fullest measure. In fact Maharaja's reign was the Augustan Era of Travancore.

Himself a great scholar and a perfect master of the art of music, Swati Tirunal literally patronised literature, music and other fine arts. His court was adorned by writers like Kilimanur Vidwan Koil Tampuran and Iravi Varman Tampi, very famous musicians of time like Kogilakantha Anantapadmanabha Goswami Meruswami of Tanjore, Kannayya Bhagavatar, a direct disciple of Saint Sri Tyagaraja, Cholapuram Raghunatha Rao, an expert player on the Veena, Tanjore Chintamani, highly renowned for his dexterity on the Sarangi, Vadivelu, a fine vocalist and an adept on violin and a disciple of Muthuswami Dikshitar, and masters of Hindustani music like Ranga Aiyangar, Sulaiman Sahib and Halwati. Several works were published during his reign, the chief of them being Rev. Peet's Grammar of the Malayalam language and Rev. Bailey's Malayalam-English dictionary.

As a music composer, Tirunal ranks with the three other masters of Carnatic music Tyagaraja, Muthuswami Dik-

compositions include all varieties like kirtanas, padas, varnas, has, tillanas, prabandhas and Hindustani modes like dhrupad, tappa and khyal. All these songs are expressions of Bhakti in one form or the other, and have, besides musical, a literary value as well. Most of them are addressed to Lord Sri Padmanabha of Trivandrum, some of the incarnations of Vishnu and a few each to Devi and Siva. Some songs keep a philosophical view. When we consider the excellent quality, the volume and the wide variety of these compositions, and when we remember that they were written within a very short lifetime, it is evident that Swati Tirunal deserves a very high place among the music composers of India:

The known Sanskrit works of Swati Tirunal are Padmanabha Sataka, a century of verses in. praise of Padmanabha, the presiding deity of the Travancore royal family, Bhakti Manjari, a work on the model of Meppattur Bhattatiri's Nara-Narayana yaneeyam, giving an elaborate exposition of Bhakti, Syanandurapura Varnana Prabandha, a Champu dealing with the Sthalamahatmya of Trivandrum, Kuchelopakhyanam and milopakhyanam, two compositions specially suited for Harikatha Kalakshepa, musical works in Sanskrit, Malayalam, Hindi, Kannada, Telugu, and Utsavaprabandha. Marathi, shitar and Shyamas Shastrin VHis as Pusical work in Malayalam on CC-0 Marinas Shastrin VHis as Pusical work in Malayalam on

the model of the two Upakhyanas, describing the Utsavam in the shrine of Sri Padmanabha, and a short essay in Malayalam on the proper use of alliteration and rhyme in musical compositions. The literary works of Swati Tirunal are also, like his musical compositions, of a high order.

Swati Tirunal was vouchsafed only a very short life. He passed away on December 25, 1846; he being then but 33 years old. But during this short life he has achieved so much as to leave a name which posterity will never willingly let die. Even as the star Swati displays a variety of hues, so Swati Tirunal's accomplishments were many-faceted and brilliant.

Shri Martanda Varma, te Elayaraja of Travancore, rightly described Swati Tirus as a man of many parts who integrated India's rich heritage through the magnificent media of music which has no barries Shri Justice Krishnamurthy Iva regards him as greatest musical composers India. J. L. Garvin profound "That we may ke observes: hold upon the meaning and preserve a convicting of human destiny, there is not more vital than that should remember our dead."

Few names can we recall to day with keener sense of public gratitude than that of Swa Tirunal, the royal genius (Kerala.

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GUILT

SMT. SAVITRIBAI KHANOLKAR

YOU have made a mistake in a moment of weakness and you feel that you have lost all your long and patient labour in your spiritual practice. take heart, all is not lost. Swami Abhedananda used "No one will be lost!" sav: You have suffered a setback and no more. Everything has its use or a purpose and a falsestep will leave you all the wiser in your next ascent on the spiritual ladder of Self-Realization.

Fall at the feet of the Lord. He is your Father and Friend. He alone understands. Be humble and open to His guidance. You have nothing to fear from Him. If you do sincerely repent and regret your mistake, God who understands will help you avoid their repetitions and lift you of your depression.

Try and compensate the error with good thoughts and good deeds. Repeating God's name and praying to your ever-present Friend is a good deed; so keep chanting it with all your heart. You'll soon feel the soothing feelwing of peace to set your heart right.

You must completely surrender and be a passive instrument in His hands. He alone knows how to heal, encourage and comfort. Give up pride and selfishness. Don't you see you are powerless without His Will?

Heal hatred with love, meanness with generosity, lust with pure love of the Infinite blissful Lord.

In our many former births, we would have committed untold sins (mistakes) and their guiltimpressions remain imprinted in our sub-conscious. They often surface especially when we practise mind-control. They disturb the Yogi and try to tempt or her again. For every wrong committed we alone are the sufferers and the ones responsible. There is no cheating in Karma's infallible law. God does not punish, one's Karma does that. So, as I said earlier, the sooner you begin compensating the harm good thoughts and actions, less will be the retribution.

This is the law of compensation: If by Karma you have to suffer long and yet are intent on attaining the Feet of the Lord, God will compensate you with a

rich spiritual life.

Never cease to think of the blissful Lord all the time; while you work or talk, let Him be the pivot of your life and thus mitigate the effect of the wrongs you have committed. But take care not so say like Rasputin: "Let us sin so that God forgives!" This again is most wrong and insincere. No God or Divinity will enter in this foul sport to play the role of forgiver.

Treat
PILES
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with trusted
HADENSA
ointment
-avoid surgery!

Repeat God's name as the saints of Maharashtra, as sin Ramakrishna did, in your head mentally at every step, with every gesture; let it ring at the back of your mind while talking to others or listening to them.

Pray for self-illumination purity and escape from further falls. Shed true tears of repetance, tears of yearning and lost for Him. There should be more fears and shadows or day gers on your path. You know he knows all, does all and gives a

Come to Him humbly, sincer ly, with hope and pure love. It will neither deceive you nor to sake you. You are His wood own and He is your All-in-all

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Notes & News



Principal D. G. Samant of H. J. College, Bombay, viewing the arts and crafts exhibition. At right is Smt. Kashmira N. Pandit, Principal of Bhavan's A. H. Wadia High School which organised the exhibition.

WORKS OF BHAVAN'S SCHOOL CHILDREN PRAISED

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THE Arts and Crafts Exhibition organized by the students of Bhavan's A. H. Wadia High School at to Shri B. C. Bharucha, Works Mana-Munshi Nagar, Andheri, Bombay, on March 23 and 24 was attended by a large number of people and appreciated by everyone.

Shri D. G. Samant, Principal, H. J. College of Education, Bombay, inaugurated the Exhibition and gave away the prizes to the students. Principal Samant stressed the role of parents and teachers in the educational field. He appreciated of children, especially the coordination of their hand, heart, and head in representing mother

Principal Smt. K. N. Pandit gave an account of progress of the school.

SHRI B. C. BHARUCHA RETIRES

A PLEASANT get-together was held at the Associated Advertisers & Printers on April 6, 1978 to bid farewell ger of the Press, who retired on April 1, 1978 after putting in meritorious services in the Press for nearly 30 years. The office hall of the Press was thronged by workers of the Press as well as its office-staff and heads of departments of the Bhavan.

Shri S. Ramakrishnan, Executive Secretary of the Bhavan and Head of the Dept. of Printing and Publications, who presided, paid handsome tributes to Shri Bharucha's steadfast devotion to duty and willingness to please without detriment to the interests of the Press. Shri V. Varadarajan, Jt. Director (Printing), Shri S. Narayanswami of the General De-



partment and Shri B. D. Monteiro. Advertisement Manager, also eulogized Shri Bharucha's services to the Press.

Shri Shantilal Tolat, while wishing Shri Bharucha a happy retired life, referred to Shri Bharucha's all-round abilities and hoped that Shri Bharucha would soon be re-tyred like himself! He also recounted memorable events of his own association with the Press for the last 30 years.

Shri Ramnath Mishra, on behalf of the Press workers, paid tributes to Shri Bharucha's cordial relations with

the staff members.

To mark the occasion, suitable memento was presented to Shri Bharucha by Shri Ramakrishnan on behalf of the staff.

Shri Bharucha thanked the management and the staff for their great regard for him, observing that the 30 years that he spent with the Press were really the most rewarding years of his life.

Shri R. Monteiro, General Manager of the Press, proposed a vote of thanks.

TRIBUTE TO PANDIT KUNZRU

TWICE was he offered 'Bharat Raing' —the highest honour in the gift of the nation—and twice did he spun it, for he was far opposed to luc of name and fame, "the last infirm. ity of a noble mind."

And though he was rightly entitled to a free railway pass by virtue of his being the Chairman of Railway Accident Enquiry Committee, he instantly surrendered the pass when someone raised in Parliament the question of railway passes being misused by some. Such was his personal probity and the anxiety that everyone in the nation should uphold the highest moral standards.

This and several other personal anecdotes shedding light on the greatness of Pandit Hriday Nath Kunzu who passed away at the age of 90 on April 3, 1978, were recalled at a meeting jointly convened in Bombay on April 12 by the Servants of India Society of which he was the President till last year when failing health compelled him to give up the office: the social Service League: Bombay Social Reforms Association: and Prarthana Samai.



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Shri Sadiq Ali, Governor of Maharashtra, said that Dr. Kunzru who belonged to the old guard of freedom fighters had lived "a full, rich and creative life." He belonged to liberal tradition. But, to be a 'liberal' in those days was to be an embodiment of courage.

His life exemplified the virtues of honesty, integrity and simplicity—virtues which distinguished India's freedom fighters. It was a pity that today, after the country's attaining freedom, people were thinking that these virtues were not necessary, when they were most needed, Shri

Sadiq Ali pointed out.

Shri S. K. Patil referred to Dr. Kunzru's role as a Parliamentarian and said that even Pandit Nehru "used to be afraid of him." Dr. Kunzru would not speak on any other subject but only on such of them in which he had a thorough grasn

Had he been India's Rashtrapati, as was once suggested by Rajaji, Dr. Kunzru would certainly have brought glory to the august office and left behind many a great tradi-

tion, Shri Patil observed.

A resolution detailing the many facets of Dr. Kunzru's achievements as a patriot, a devoted servant of India, a friend of the poor, a great parliamentarian, a fearless exponent of administrative vagaries and shortcomings, a man of constructive ideas and, above all, a great symbol of India's culture—was adopted at meeting. The resolution was read by Shri S. S. Ajgaonkar, Secretary of the Secreta

tary of the Servants of India Society.
Earlier, Shri G. L. Chandavarkar,
President of the Bombay Social Reforms Association, welcomed the
gathering and, among many things,
referred to the spiritual attainments
of Dr. Kunzru who used to do regular meditation at 3 a.m. which
had accounted for his health and

serenity.

Shri Dinkar Desai proposed a vote of thanks and seconded the resolution.

SHRI ANANTASAYANAM AYYANGAR

IN the passing away of Shri M. Anantasayanam Ayyangar at Tirupati on Sunday, March 19, 1978, India has lost a great son, and the Bharatiya Vidya Bhavan, one of its steadfast well-wishers and a pillar of strength. He was 87.

Shri Ayyangar who has participated in many of Bhavan's functions was also a frequent contributor to the "Bhavan's Journal." His answers to the questionnaire on Hinduism was especially noteworthy for his breadth of outlook and abiding faith in India's religious and cultural values.

Till recently he was chairman of Kendriya Sanskrit Vidyapeeth at

Tirupati.

Born in Thiruchanoor village in Andhra in 1891, he was named Ananthasayanam after the presiding deity of Travancore because on the eve of his birth his father, at the age of 22, was winning laurels in Sanskrit discourses at the royal court in Trivandrum.



Though he had studied law and taught mathematics for some time, Shri Ananthasayanam Ayyangar began his career as a journalist. In 1918, he started a weekly journal, "Venkateswara Patrika."

In 1922, he was elected a Municipal Commissioner in the first of a series of elections which in 1935 brought him to the Central legislature.

In the course of 20 years till he became the second Speaker of the Lok Sabha, he acquired the reputation of tabling the largest number of Amendments and putting the largest number of Supplementaries.

Shri Ayyangar served with distinction for seven years as Speaker before his appointment as Governor of Bihar in 1962. He had remained a Member of Parliament without interruption for 28 years. He was also a member of the Constituent Assembly.

He entered the legal profession in 1912 when he was relieved of a temporary post of teacher. But he suspended practice in 1921 during the Non-Cooperation Movement. He courted arrest in 1940 and suffered imprisonment during the Quit India Movement in 1942.

He led the Indian Parliamentary Delegation to China in 1956. It was during his time that the first Commonwealth Parliamentary Association Conference was held in India in 1967

He was the first representative from an Asian Member of the Commonwealth to preside over the Commonwealth Parliamentary Association Canberra in 1959.

Politics did not absorb the whole of his energy. He took a keen interest in economic, social and cultural problems. He was a man of God.

SHRI H.V.R. IENGAR DEAD

THE Bharatiya Vidya Bhavan i sorry to record the sad demise of Shri H..V.R. Iengar in Bangalore of February 22. He is survived by a wife, son and a daughter.

Shri Iengar was closely connected with the Bharatiya Vidya Bhava He delivered a series of lectures of Administration in India and they have been brought out in book for by the Bhavan.



Shri Iengar after a brilliant acade mic career, joined the Indian Cit. Service. He was the first Indian " become Finance Secretary in eswhile Bombay Presidency. He als held various senior and responsible posts, including that of the Secre tary of the Constituent Assembly Principal Private Secretary to Nehr Secretary to the Ministry Commerce and Industry. After b Governme retirement from the service in 1957, he became the Gor ernor of the Reserve Bank of Indi

In 1962, he took up the Chairment of the EID Parry Group Madras and simultaneously Chairman of the Indian Aluminian Company. Shri Iengar was with known for his administrative and organisational expertise.

BOOK REVIEW

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GITA-A WORKSHOP ON THE EXPANSION OF SELF-by I. P. Singh-Published by Somaiya Publications Pvt. Ltd., Bombay/New Delhi-Pages 154 including index. Price Rs. 30/-

THE Gita has meant many things to people, as the author has emphasised both in the introduction and the conclusion of his book. Partly this might have happened because of the environment in which it was expounded and partly due to the nature of the Sanskrit language where brevity constitutes beauty; however, brevity increases the scope for different interpretations when the nuances popular in one age or region are not available at a different time and place.

Every commentary or interpretation has a particular aspect to highlight. The importance of the present work lies in that

(a) it has sought to re-arrange the

sequence of the topics

(b) it has attempted to integrate ancient wisdom with modern scientific thoughts and conclusions:

(c) it has emphasised the aspect of the self expanding so as to be congruent with the ultimate reality.

In regard to (a), the author has succeeded in marshalling the ments in the Gita into a series, com-Patible with the logic of the modern techno-commercial world, as distin-

guished from the sequence logical in Veda Vyasa's times. Some may, however, doubt whether this has not been achieved by omitting some of the points which do not readily fit into the series. But, by and large, may be said that the work has enriched Gita literature in that it has enabled the man in the street of modern times to get a bird's eye view of the Gita's profundity at a glance.

It is really in regard to the second objective that one feels doubtful whether he has fully succeeded. Several case histories of modern expericited. But ments have been wonders whether these instances are not merely pseudo-scientific. experiment to estimate the weight of unscientific as the soul sounds as some one's attempt to weigh a machine before and after dismantling it, in order to estimate from the difference the extent of mathematical cal-

culations which have gone into the designing of the machine.

Thus the difference between material things and spiritual aspects has not been consistently maintained. On page 67 the author speaks of the disappearance of the individual's feeling of limitation in space, time and substance, which is impossible if he is still an individual. Again the author speaks of the individual getting identified with the universe (P. 69). without taking into consideration that the universe is finite in terms of modern science. He says "To expand 109). is the nature of reality" (P.

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How can this be justified when reality is limitless and "achalam" while expansion denotes movement?

There are references to "corrupt social order" and "evil" in certain portions of the book. It is also mentioned that Avatars take place to destroy evil. The exact term to be used should be "adharma" which is not the same thing as qualitative terms like "good" or "bad." If corrupt social order was the criterion, how do we explain Vamana Avatar?

Incidentally, it may be advantageous to ponder over the reason why all the Avatars are only of Vishnu, the sustaining aspect of the Trimurti. which in turn is a symbolical depiction of the effect of each of three gunas (degrees of substantiality) on Easwara, which itself is the time-space (maya) conditioned form of the formless Brahman. Mention may be made here that Easwara in the Trimurti aspect represents a dynamic equilibrium of a cyclic nature. If various natural phenomena the rotation of the planets, rotation of electrons round the nucleus of the atom, the temperature equilibrium and the Oxygen Carbon-dioxide equilibrium on Earth, the regularity of . the seasons, the equilibrium of evaporation and condensation in the atmosphere, the ecological balance on our planet and so forth are all instances of cyclic dynamic equilibrium, there is no reason to suppose whole cosmos is also not an in maintaining a dynamic equilibrium, described by Krishna as "Evam pravartitam chakram." Dynamic equilibrium involves the dimensions of time and space and it is thus that Easwara is considered as timespace (maya) conditioned Brahman. It is the upsetting of the balance of dynamic equilibrium which is "adharma," as distinguished from "good" and "bad" which are inherent existence. The "Viswaroopa"

shown by Krishna is this conform and did not consist of the forless and thus the "divya chaktar conferred on Arjuna to see the comic form was the ability to appropriate the universe as dynamic re-

The author finds Adi Sankari view of reality, namely, that the & is not divided and the plurality selves is seen only due to our fair way of looking at things (P. 103) incompatible with the Gita view, is difficult to comprehend this incompatibility when the author has his self expressed the Gita view as "Resupreme reality—is one and man at the same time. Its plurality and unity are, both real; it depends up how you look at it."

The fundamental difficulty in a the aforesaid matters appears to an from trying to interpret unstantial aspects in terms of matrithings or from the material suppoint, which is exactly the mistal sankara has pointed out.

'A Principle' which is not contioned by kala and desa cannot be considered as if it is a material continuity having definite points in spand duration in time.

The author has mentioned that to world of objects has come into bei by Purusha (Spirit which is the him nature of God) playing on Prairie is the lower aspec (Nature which later on, the of God). But rence between the higher and loss been, so to s natures has not given due importance, when the rit factor is dealt with as if it b the same attributes as material P The fact that ducts of Nature. Moola Po essence of Prakriti, i.e. kriti consists of time and space s that these two respectively (avarana) the higher nature and fi ject (vikshepa) the lower nature reality, preventing a being immer in time-space, from effectively resignation District

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ing the higher nature, has not received the emphasis which it deserv-The author's conclusion that the plurality and unity of God are both real and everything depends upon how you look at it, if taken to its logical conclusion, the concept of Jagat being a mithya from the point of view of the formless while the formless is incomprehensible from the stand point of man, the representative of Jagat, would be better understood. This is the relative reality of which Einstein's Theory of Relativity is but one aspect.

integrate the A full attempt to Gita sayings with the conclusions of modern scientific thinkers embrace aspects like, concepts of the time-space continuum, the curvature of the continuum in the presence of mass resulting in a finite universe so long as matter is present, the currently expanding nature of the universe where the process of annihilation of matter has an edge over the process of creation of matter, the possibility of the emergence of a contracting universe when the process gets reversed, the increase in the substantiality of entities tion, electron, and the nucleus of the atom) with the degree of space-time relationship (velocity), the dynamic view of the universe over eons of time (determined in yugas and kalpa) and space (determined in talas lokas) from which could deducted the process of the world's origin from a "Principle," through the operation of the Law of Probability and the consequent presence of spontaniety.

The author's effort to highlight the process of the expansion of Self to the level of reality is an important contribution to philosophical thinking. The idea is not exactly new and even in recent times, poet Mahakavi G. Sankara Kurup has brought out this idea. Nevertheless,

in the light of the fact that from our material point of view a nonmaterial aspect like the Spirit is likely to be equated to nothingness, an argument is likely to be developed that it is the merger with nothingness which would result in salvation. Pervasiveness increases with subtlity and the subtlest of all, a Principle would be infinitely pervasive. emphasising the identification with such a Principle, which would be tantamount to the expansion of Self to the infinite degree, the author has definitely given the common man a vital point to combat uniformed criticism that Hinduism is a negative and self-effacing religion.

-V. M. Srikumaran Nayar.

THE CALL OF HUMAN EXCEL-LENCE—by Swami Ranganathananda, Published by Bharatiya 'Vidya Bhavan-400 007, Pp. 136, Price-Rs. 7/- 1977.

THE book under review is a collection of four lectures taken from Swami Ranganathananda's Eternal Values for a Changing Society published by Bharatiya Vidya Bhavan twice in 1958 and 1971. These four lectures are seperately published as a small book entitled "The Call of Human Excellence" with a view to making Swamiji's illuminating and strength giving ideas available at moderate price to a wider circle of readers.

great tradition set by Paramahamsa Ramakrishna Swami Vivekananda, of giving a modern and authentic presentation of Hinduism to earnest seekers in India and to the people of the West worthily carried out by has been Swami Ranganathananda emphasising that spiritual discipline and education are primary to all social and other service. Swamiji has stood for Hindu Renaissance and has

toiling for it for the past 30 years in the Ramakrishna Mission.

In this small book Swamiji gives an easy synopsis of the central teachings of the Vedas, Upanishads and the Gita and its relevance to present society in the light of comparative and contrasting ideas with direct of inspiration and many years Sadhana and contemplation and stresses that philosophical discipline is supposed to be the crown formal education.

If one is looking for a brief but comprehensive survey of the essentials of spiritual living and growth which does not mean "other worldly" or removed from here and now. but rather those qualities which are associated with the true-self-fulfilment and happiness, that we find in this book. Basically the book is a philosophico-ethico-religious work because it emphasies the philosophy of good life or excellence as revealed in our scriptures.

Swamiji points out the present-day malady of our society is that we have bid good-bye to all concepts human excellence, civil, moral and spiritual except the pursuit of three P'snamely the pursuit of pleasure, of profit and power-and this has resulted in our degeneration and degradation of ethical standards and to correct this malady of our society "Excellence is the correct prescription for India to day."

A more detailed consideration of this small book would need space beyond the scope of the present review. The sayings of Swamiji invite thoughtful consideration and it is offered in the hope of interesting the reader in seeking further information from Swamiji's bigger book "Eternal Values for a Changing Society." The book is useful for professionals and valuable for , students to understand the

ground and development of India ethics and social institutions

-Prof. K. S. Ramakrishna Ra

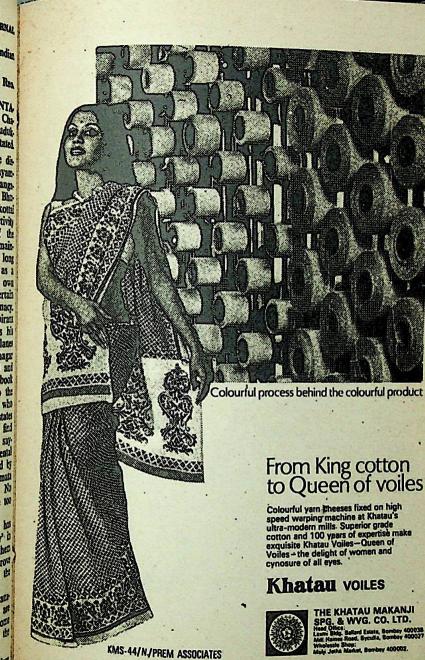
GOSPEL OF SRI SWAMI SANTA NANDA. Sri Bhuvaneswari Ch ritable Trust, Adhistanam, Puduk 622 001. Price not stated kottai.

SWAMI SANTANANDA is the fit ciple of the great Avadhuta Swayan. prakasa Swamigal of Sendamana lam. He has erected the Sri Bh. vaneswari temple at Pudukkonsi which is a centre of spiritual activity in that place. The sayings of the Swamiji are a sort of diary main tained in Tamil for over a loss period. Being intended solely as a record of his thoughts for his own edification, they retain a certain of freshness and intimac. charm In spiritual progression, the aspiran has to stand aloof and address his mind, to abandon the 'Small byelans of the senses' as Manickavachage calls them, and tread the hard and firm path leading to God. The book is mainly one of admonitions to the mind. Sri Vaidyanatha Sastri who has prefixed a Publisher's Note state at the outset: "The readers will fel numerous repetitions of certain say ings because they are fundamental truths and they must be practised by everybody. Swamiji like Vedamsh is not tired of repeating them. N repetition of basic truths will be 100 many."

Apart from this, the Swamiji his used 'these Sayings in Soliloquy's his Sadhana, and has found the serviceable; they are sure to prove equally efficacious to Sadhakas world over.

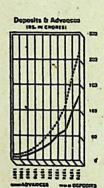
The translation by Sri V. S. Gatt pathi Sastri is aptly done. We st sure that the book will be a welcom guide to persons who take to spiritual path.

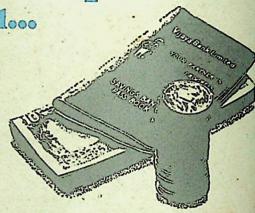
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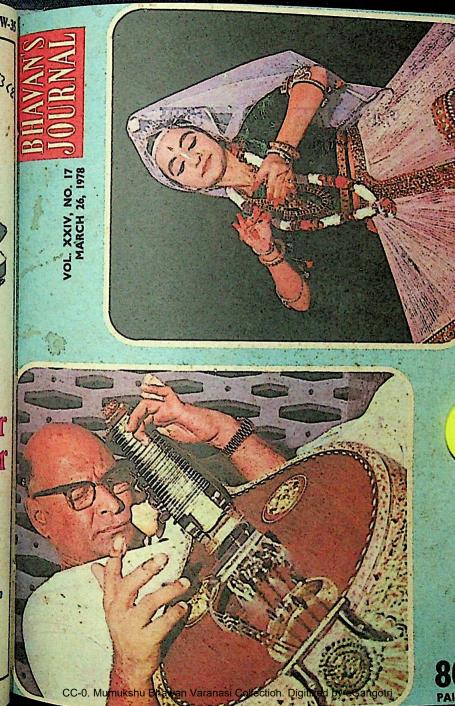




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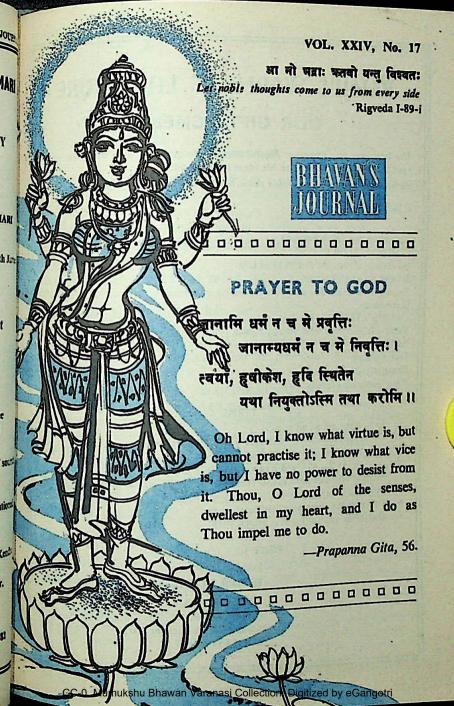
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ART

A Pathway to God

S. RAMAKRISHNAN

Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you.

Matthew 6, 3.

ADAPTING this phraseology of Christ, Oscar Wilde averred: "Love art for its own sake and then all things you need will be added to you."

This, however, is too tall a claim to make for art, setting it up as the summum bonum of life.

As G. K. Chesterton has said: "Art for art's sake is a very good principle if it means that there is a vital distinction between the earth and the tree that has its root in the earth; but it is a very bad principle if it means that the tree could grow just as well with its roots in the air."

Mahatma Gandhi unequivocally disapproved the formula "Art for art's sake." Asked the Father of our Nation: "What is this hot-house art-plant without the life-soul and background of a steady worthy life? It may be all very edifying to flaunt it; but what, after all, does this fussing with art amount to if it all the time stultifies life instead of elevating it? Is it not grotesque to claim—as so many artistes do—that art is crown of existence?"

As Will Durant has asserted: "Even higher than the life of art, is the art of life."

II

All true art is an expression of the soul. The outward forms have value only in so far as they are true expression of the inner spirit of man.

Nothing sublimely artistic has ever grown out of mere art, any more than anything essentially reasonable has ever arisen out

of pure reason. There must always be a rich moral soil for to

In art, as in everything else in India, there is always a no gious urge, a looking beyond.

What is the true purpose of art? Mere entertainment? certainly no. It is to stir the most divine and remote chord which make music in our soul. It is to kindle the spirit in me Which is why, age after age, the Wise have held that there nothing in life which art cannot sanctify and ennoble.

To fulfil this high purpose, an artiste should possess, in the first instance, purity of character and humility, without which would be like a "sounding brass or a tinkling cymbal." No or who has divorced his soul, can ever be a great artiste capable accomplishing the purposeful role of art.

Art, in its various forms, is a microscopic but infinitely sacre! manifestation of eternal Beauty Divine. Artistes who consecrate their talents to God are, like all genuine saints and devoted scient tists, seekers of Truth. They are all, but consciously or unconsciously, striving to see His face—the face of God, the face of Truth.

III

Music is the supreme language of emotions rarefied by tense yearning. The power of music to chase away gloom, fuse peace and tranquillity, heal the sick, control temper, and uplift the soul is recognised by all.

References to Veena as a musical instrument of the highest esoteric import are to be found in our Vedic literature such s Yajurveda Brahmana Ashtaka and Aitareya Aranyaka.

Bharata Muni in his celebrated work Natya Shastra says: "There will be no wisdom, no learning, or no art nor craft no device nor action, that is not found within natya.

"This art is not merely for your pleasure, but exhibits Bhar (expression) for all the three worlds. I made this art as for lowing the movement of the world, whether in work or plants and the world, whether in work or plants are the world, whether in work or plants are the world. profit, peace, laughter, battle or slaughter, yielding the fre of righteousness to those who follow the Moral Law, a restrict for the upruly a line who follow the Moral Law, a restrict the upruly a line who follows the Moral Law, a restrict the upruly a line who follows the Moral Law, a restrict the upruly a line who follows the Moral Law, a restrict the upruly a line who follows the Moral Law, a restrict the upruly and the line who follows the Moral Law, a restrict the upruly and the line who follows the Moral Law, a restrict the upruly and the line who follows the Moral Law, a restrict the upruly and the line who follows the Moral Law, a restrict the upruly and the line who follows the Moral Law, a restrict the upruly and the line who follows the Moral Law, a restrict the upruly and the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the Moral Law, a restrict the line who follows the line who follow for the unruly, a discipline for the followers of a rule, to creativiscom in the wisdom in the ignorant, learning in scholars, affording spot to kings, and edurance to the sorrow-stricken, replete with

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diverse moods, informed with varying passions of the soul, linked to the deeds of all mankind, the best, the middling and the low, affording excellent counsel, pastime and all else."

IV

On the cover of this issue of the "Bhavan's Journal" figure two of the eminent artistes of our country—Veena Yogi S. Balachander and Natya Ratna Nayana Jhaveri, a virtuoso in Manipuri Dance. These two artistes are among the fourteen distinguished ones chosen by the Central Sangeeta Nataka Akademi for its 1977 Award.

While we congratulate all the artistes who have been chosen for the conferment of the Award, Balachander and Nayana are especially dear to the Bharatiya Vidya Bhavan for the furtherance of whose cause they have lavishly gifted their artistic wealth.

Balachander on whom a moving article has been written by Prof. T. V. Ramanujam in this issue is a genius in his own way. He is an artiste to his finger tips and he has chosen Veena, rather the Veena has chosen him, for pouring forth his sublimest appeal to the Infinite. His love for the Bhavan has been deep and abiding. Like Melody Queen Smt. M. S. Subbulakshmi, Balachander, too, has given free concerts in aid of the Bharatiya Vidya Bhavan, be it in Bombay, Bangalore, Delhi or London, transporting his audience to realms of joy inexpressible. May this Nadopasaka continue to win fresh laurels and glory and render greater and greater service to God.

As for Nayana, she is part of the Bhavan. The first expression of her artistic genius flowered forth, over three decades ago, in the Bharatiya Vidya Bhavan when Kulapati Munshiji himself shed tears of joy. Despite her meteoric rise to fame, Nayana has retained her innate nobility, humility and simplicity.

Manipuri dance form was destined for a renaissance, and the Jhaveri Sisters—Nayana, Ranjana, Suvarna and Darshana.—it would appear, were born for that purpose. Many are the occasions when they have danced their way into the hearts of art lovers at benefit concerts sponsored by the Bharatiya Vidya Bhavan.

Dr. Sunil Kothari gives in this issue a warm tribute to Nayana and her sisters with particular mention of their close association with the Bhavan.

May Balachander, Nayana and their tribe increase.

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ON

Our Heritage & Contemporary Living

Under the joint auspices of the Chinmaya Mission and Bharatiya Vidya Bhavan, a Symposium is being organized in Bombay in November 1978 to evolve solutions to the *Problems of the Modern Executive*, based on our ancient cultural heritage.

To focus the problems as SEEN BY THE EXECUTIVES and get an idea of their views on our cultural heritage, a QUESTIONNAIRE has been prepared. It is planned to send the questionnaire to the executives in various fields in the upper management levels.

If you are an executive in business, industry or Government or a management consultant or if you are in the field of management training, we request you to participate in this project by answering the questionnaire.

For the Questionnaire, kindly write to:

THE SYMPOSIUM CELL, CENTRAL CHINMAYA MISSION TRUST

Powai Park Drive, Bombay-400 072, with your name, address and occupation by April 15, 1978.

Veena Yogi S. BALACHANDER

PROF. T. V. RAMANUJAM

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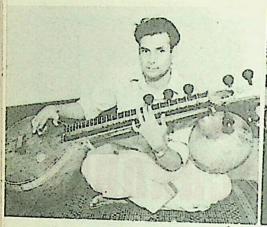
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SOMETIMES, what appears platitudinous contains great truths. They are worth repeating quite often. One such is the fact that there is no system of music in the world in which "Bhakti" or devotion to the Absolute plays such a vital role as Classical Carnatic Music. Tyagaraja, the most celebrated among the great Trinity classical Carnatic Music, indicated a profound truth suggesting that without Bhakti or devotion to the Supreme Being, Sangeetha Inana (knowledge of music) is useless tinsel. It is obvious that it is only such Bhakti through music that can lead to the total dedication which is necessary for obtaining complete mastery over an instrument like Veena. It is accepted on all



The Author

hands that Veena is not only the oldest and the most sacred but also the "nearest-to-the-human voice" among the musical instruments of the world. That is why the Goddess of Learning





This once-upon-a-time BALACHANDER (left) is now BALDCHANDE (right). This caption given by Shri Balachander himself speaks for himself humour and ability to laugh at himself—a rare virtue,

Saraswati and the sage Narada have always been inseparably identified with the holding of the Veena in their hands.

S. Balachander, who has been totally dedicated to this wonderful instrument (which was blessed by the sages of the past and greatly admired by musicians, musicologists and connoisseurs of music of today), has always regarded his stupendous and indefatigable efforts to master this instrument as Upaasana and as Tapascharya, and not as a vehicle of entertaining the people.

His approach has always been respectful, nay, reverential to this instrument. This complete surrender to the will of the Lord and this unqualified admiration and reverence for Veena has made Balachander scale successfully the highest peaks of celestial music which have flowed

out of his Veena, for over and broken period of four decade

Entirely Original Style

To describe Balachander a "virtuoso" or a "wizard" is gross understatement. He something very much more is a Veena Yogi, as a cultibody of Bombay once describing!

The very fact that B chander has had no Guru was plan of Naadabrahma to him to create an altogether 15 style of playing Veena, his of style which is sui generis. I style of Balachander is inde the most difficult style. that is why it is so rare in world. In that style the "voc brought 0 properties are through the Veena, by the dela tion of the string from the po tion of a single fret, obtain

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almost 7-notes for the uninterrupted rendering of Ghamakaas. Even the veriest tyro of classical music knows that Ghamakaas soul of the Carnatic are the musical system. This aspect of Balachander's special and original style of playing Veena has led to his getting out of the Veena, music which reminds us of the vocal renderings of some of the purest and greatest vocalists. In other words, he has given "new dimension to the Veena." making it reproduce the depth, width, dignity and power of the human voice.

Can this be achieved without extraordinary Saadhana great stamina? Balachander's style and achievement in the Veena is a supreme example of what "total dedication" can accomplish. None else (without the slightest intention to flatter him or underrate any of the great masters like Seshanna Dhanam or Karaikudi Brothers for whom he has the highest respect) has overcome the difficulties in evolving this great style of deflecting the string from the position of a single fret and obtaining almost 7-notes!

A second special feature of Balachander's idealism in music is his own unflinching and unswerving adherence to "Classicism," even when he performs to audiences abroad. Even there, Ragas like Saveri, Begada, Yadukula-Kaambhoji, Athaana, Devagaandhaari, Dhanyaasi,

Sahaana, Suratti, Reetigowla, Saaranga, and Kedaaragowla, have been taken up for due elaboration. Thus, he gave the greatest importance to the playing of Ragas, wherein his "full-improvisional-faculties" are brought in fullest focus. Are not Ragas the basic essence of our Music?

Near-Miracle

Moreover, he has not fallen a victim to the fad of creating new Ragas of his own. Nor does he attempt to compose and render his own new composi-

Shri Balachander is an artiste to his finger tips and his dedication to "Veena" is absolute. That Veena has become part and parcel of his life is evident from the fact that his signature itself is patterned after Veena. The emblem on his letter head is also Veena. This can be clearly seen from the reproductions here of his emblem as well as signature.



tions. Because, his motto has always been that, as long as one is able to adhere to the traditional treasure which we have inherited, as long as one is able to maintain and sustain, protect and present, project and propagate the true essence of our music through the true concept of our Ragas which are already there, and as long as one (with devotion and dedication) serves the cause of true "Classicism." the very purpose of one's life would be more than fulfilled. To protect and preserve the old values are more important to him than flattering his own ego by projecting new musicaltrends.

Without any accompanists, without the playing of any song, his Special Concert featured "45-Ragas" and all these were Janya-Ragas! And in a complete set of Twelve L. P. Records, he has rendered all the "72" Melakarta Ragas! From this could seen the tremendous and supreme importance he pays to the rendering and elaboration of the Ragas, through which alone "improvisational-genius" could be shown both to the connoisseurs and the lay listeners.

Being an impressive and i teresting speaker, he has rent ed additional services to e by way of innument music "Lecture-Demonstrations" stantly given in India abroad, thus serving as a git and talented Cultural-Ambass dor of our glorious heritage. I "perform" is one thing. "propound" and "propagat is totally a different thing. 1 "entertain" is one thing. "educate" is again totally & ferent. By the grace of Nach brahma, Balachander b been able to serve both! H received great musical-inspire tion from savants of the receive past like "Tiger," "Maharaja puram," and Rajaratnam evolved out of these but original style.

Barring China and Australia he has visited (and performa in) almost all the countrie of the world!

Thousands of lovers of governed and great music all over the world naturally feel happy that the well-merited and long out due honour of the National Award has been conferred to Balachander.

SMALL AND GREAT

Big things are only little things put together. It is encounting to think of this when confronted by a big task. Remember always that it is only a group of little tasks, any one of which you may easily do. It is ignorance of this fact that makes you men afraid to try.

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A Dedicated
Devotee
of Manipuri
Dance



Nayana Jhaveri

DR. SUNIL KOTHARI

THE Central Sangeet Natak
Akademi has given its Presidential Award this year to Smt.
Nayana Jhaveri for her meritorious services in the field of Manipuri dancing. By doing so the Akademi has followed its hallowed tradition of paying tributes to the dedicated artistes of our country, whose contributions in preserving our heritage has been of outstanding merit.

Well known as Jhaveri Sisters, these four dedicated artistes have, under the leadership of Nayana, the eldest sister, carned for the art of Manipuri and for themselves a household name. Their art has

Manukshu Bhawan Varangsi Collegion Digital Digital

made their name synonymous with the dance form. Such identity with the form practised by the dancers naturally brings to the form and the dancers a distinct feature.

Manipuri is a delicate and most graceful dance form. So are the Jhaveri Sisters. Their humility is exemplary. Their upbringing in an aristocratic and cultured family has lent them certain dignity that reflects sophistication and a quality of self-effacement. Never have they projected themselves as more important than their chosen medium of artistic expression. Whoever has over last three decades



seen their dance or have had the privilege of knowing them even briefly knows of their basic humility and this endearing quality.

Their association with Bharativa Vidya Bhavan dates back to 1945 when for the first time Nayana gave a small recital in the dance-drama Jaya Somanath choreographed by Nataraj Vashi. "It was based on the novel of Kulapati Munshi. In 1948 Nayana played the lead role of Chaula Devi in the version choreographed by Goverdhan Pan-...chal, an old associate of Bhavan. And when the Jhaveri Sisters gave a full-fledged recital of Manipuri numbers in the year 1957 under the auspices of Bhavan, Kulapatiji bestowed his blessings with tears of joy in his eyes! His forecast that these sisters will earn for themselves and the art of Manipuri many laurels le indeed come true, and Bharain Vidya Bhavan takes pride in to gratulating Nayana on the de tinction conferred on her. H the dance world this is the highest award any dancer & pires for and she richly desent it. Among the earlier winter of this award are Balasaraswa Udaya Shankar, Rukmini Dei Shanta Rao, Mrinalini Sarable and others.

From the very childhood N yana showed keen interest i learning different styles of class cal Indian dancing. The atloving parents and the progresive academic New Era School provided her all opportunities! aspirations. Thos her were the years of a full-fledge social and cultural renaissance and Stalwarts like Gurudev Rabinds nath Tagore had seen Manipa dance and it had left an inde ble impression on them. Tagai himself saw to it that arrange ments were made in his Santiniketan for imparting to ing in Manipuri dance by traditional gurus who vited from Manipur.

gave a full-fledged recital of Manipuri numbers in the year 1957
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nath, Meerabai and Amrapali. From 1945 she started taking regular and intensive training in Manipuri dance from Guru Bipin Sinha. She was naturally overwhelmed by the delicate and graceful body movements and the liquid and lyrical quality of Manipuri dancing. Along with the guru she studied the classical elements prevalent in the form and worked towards imbibing the true spirit of Manipuri. This naturally resulted in her frequent visits to Manipur, which was indeed a difficult journey in those years as geographically it was not so easily accessible. She contacted various gurus and scholars and tried to co-relate

the available Vaishnavite texts on dancing in Manipur with the ancient Natyasastra treatises. In 1948 she stayed in Manipur for a period of six months and studied directly from the great guru Amubi Singh. Later on in 1956 studied under other she also great teachers Atomba and Guru Amodan Sharma. In 1958 she was the first outsider who was permitted to dedicate her dance in Shri Govindji Temple in Manipur. This was the happiest moment in her life as it meant a recognition from the people of Manipur and a galaxy of gurus who witnessed her recital and approved of her virtuosity and perfection.

Jhaveri sisters in Holika Kreeda



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AND ITS OTHER BRANCHES

Nayana later on explored the dramatic potential of various forms of Manipuri dancing by producing dance-dramas like Usha, Raj Nartaki, Chaitanya Mahaprabhu and similar works. She specially invited male dancers from Manipur to perform 'Cholom' dancing which has been their preserve. Nayana believes that the tradition has to be studied in its right spirit. New compositions, according to her, have to suit the choreographic ideas, emotional manifestation. character comments and any of the numerous demands inherent in fresh creative efforts necessary for innovation, without polluting the form and spirit of the dance.

In Manipur dance is an integral part of religion and a way of life; she did not lose sight of



Veermangal Singh playing Mridang

this goal, at the same time she studied it as an art form dealing with it from the point of view of composition and choreography, so necessary to make our traditional forms meaningful in terms of 'theatre art.' Her own choreographic pieces reflect this spirit when one analyses them in terms of tala and abhinaya elements of Natyasastra parampara.

In 1960 she along with her sisters Ranjana, Suvarna and Darshana formed a troupe and in-. vited dancers from Manipur. She also established an institution named Ranga Nartana. Along with the troupe and as a leader of the performing group, she travelled extensively in various parts of the country and presented Manipuri dancing, bringing it within the fold of various audiences in different parts of our country. Her innumerable performances in several dance and music conferences throughout India during the last two decades have won of her group a repu-'dedicated tation of being the devotees of Manipuri dancing.' Their single-minded devotion is noteworthy. Whereas indeed many leading dancers have practised and presented more than one style, Jhaveri Sisters have not attempted presenting any other dance form, for they believe that even one style takes a life time to master it. And this faith has stood by them as their

presentation brings to their renderings a unique feature of pristine purity.

Their travels abroad in various parts of the world as members of the cultural delegations chosen by Government of India to represent the best in Manipuri well received by people verse cultures. Nayana and her sisters' regular lecture-demonstrations along with recitals have helped the lay in the audience understand the subtleties of Manipuri dancing. It has fostered better understanding for art which was misunderstood as 'soft and graceful dancing' only. She was invited to edit the special issue of Manipuri dancing of MARG quarterly. Her television appearances, radio talks, articles and performances have richly contributed, in a creative and meaningful manner, to the cultural renaissance of our country.

In order to impart scientific training, she initiated a Diploma Course of six years by a systematic analysis and classification of the Manipuri dance form. She has established academies in the name of Manipuri Nartanalaya in Bombay, Calcutta and Manipur. She was invited by Bombay University and S.N.D.T. University to frame a Degree course in Manipuri dancing.

As a traditional exponent of classical dance form, she is

humbly conscious of the technical problems and artistic respon sibilities involved in the and dancing. She firmly believes that technique or tradition do: not mean mere repetition but significant and creative transfor mation of art in terms of ne impulses. All artistic expression must have their roots in the technique and tradition but the artis must be alive to create news interpretations and justify ind. vidual genius with humility.

She feels grateful to her two families—her parents' and that of her in-laws-for the whole hearted support and assistance she has constantly received in al her artistic endeavour and work Her sisters' constant and total identification with be work, Guru Bipin Sinha's w stinted support in all work and his inspiring direction have according to Nayana, great role in her contribution w Manipuri dancing. But for them she believes, her work would not have been so perfect. Indeed Nayana has worked with zeal preserve, perpetuate and prop gate the classicism of the and Manipuri dancing and has of most significant tributed in a manner through her performation ces in gaining for it its right place among the great forms of the world.

Bhavan joins in congratulable her on her worthy mission of

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How to be a True Disciple of Jesus

JAMES ALLEN

JESUS recognized no religion outside conduct; and truly there is none. Pure Goodness is Religion, and outside it there is no religion.

There are innumerable doctrines and there is much strife and heated controversy, but a man is only truly religious when he succeeds in rising above these and reaches that loving place in his heart where all hateful distinctions are burnt away by the pure flames of compassion and love. And in this divine place Jesus stood, and he calls other men thither to receive rest and peace.

That Jesus was meek and lowly, and loving, and compassionate, and pure is very beauti-

ful, but it is not sufficient; it is necessary, reader, that you also should be meek, and lowly, and loving, and compassionate, and pure.

That Jesus subordinated his own will to the Will of the Father, it is inspiring to know, but it is not sufficient; it is necessary that you, too, should likewise subordinate your will to that of the over-ruling Good.

The grace and beauty and goodness that were in Jesus can be of no value to you, cannot be understood by you, unless they are also in you, and they can never be in you until you practise them, for apart from doing, the qualities which constitute Goodness do not, as far as you are concerned, exist.

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To adore Jesus for his divine qualities is a long step towards Truth, but to practise those qualities is Truth itself; and he who truly adores the perfection of another will not rest content in his own imperfection, but will fashion his soul after the likeness of that other.

To us and to all there is no sufficiency, no blessedness, peace to be derived from the goodness of another. not even the goodness of God: not until the goodness is done by us, not until it is, by constant effort, incorporated into our being, can we know and possess its blessedness and peace. Therefore, thou who adorest Jesus for his divine qualities, practise those qualities thyself, and thou, too, shalt be divine.

The teaching of Jesus brings men back to the simple truth that righteousness, or right-doing, is entirely a matter of individual conduct, and not a mystical something apart from a man's thoughts and actions, and that each must be righteous for himself; each must be a doer of the word, and it is a man's own doing that brings him peace and gladness of heart, not the doing of another.

Millions of people worship Jesus and call him Lord, but Jesus does not leave us in any difficulty or doubt as to who are

his disciples, as to who have to the tered into life; his words are to rectness and simplicity ite?

"Not every one that saith us me, Lord, Lord, shall enter in the Kingdom of Heaven; but to that doeth the will of my Fath which is in Heaven." And again "Why call ye me Lord, Lord and do not the things which say?" And they are the does of the Father's Will who shape their conduct to the divine procepts.

The doer of the word demostrates and proves its truth in li own mind and life. He the knows the Eternal Rock as substantial reality within hims and he builds thereon the Temp of Righteousness which no rail of grief, no winds of temptation and no floods of sin can destri undermine. It is only doer of forgiveness who take the sweets of forgiveness; il only he who practises love ? mercy and righteousness who ceives into his heart flowing measure of their bless ness; and none but he who dat in peace toward all can the boundless and immeasurable Thus is the doer of word the disciple indeed, continuing in that word, bear with it in heart mind, he knows the Truth frees the soul from the bond. 00

difficulty or doubt as to who are CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

The Grace and Glory of the Divine Mother-10

DR. K. R. SRINIVASA IYENGAR

Book III: MAHASARASWATI

CANTO TEN

The slaying of Shumbha

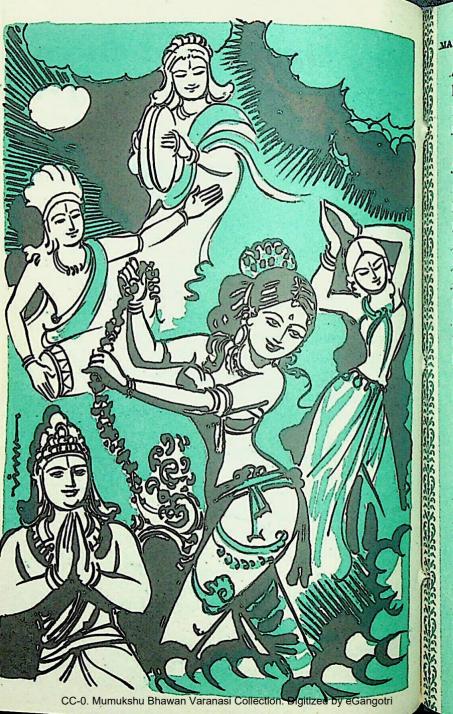
The Combat

emo

Shumbha spoke with blazing wrath: "Devi, be not proud of your strength; you thrive only with others' prowess!" "Fool!" said Devi, "I am myself alonethese Shaktis are but myself." At once Brahmani and the rest of them were reabsorbed in Devi. "These were but my emanations," she said, "they're back in me: I'm myself!" In the climactic combat, Devi and Shumbha fought, the rest looked on. Terrible weapons were brought into play and all the worlds were frightened. Devi's powerful missiles were met and smashed by the Asura's weapons. Shumbha's missiles, too, met swift destruction when Devi merely grunted.

With his brother slain and army mangled,

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As he now volleyed hundreds of arrows
Devi broke his bow in rage.
In high dudgeon he seized his lance instead,
but Devi destroyed that too.
Furious at this double discomfiture
Shumbha took his sun-bright sword.
And his shield, imaged with a hundred moons,
he dashed against Chandika.
But she swiftly arrested his advance
and cut down both sword and shield.
She downed his horses, chariot and rider,
and great was his distraction.
He grasped his mace to fight her; her arrows
countered and pulverised it.
Leaping at her with lifted fist, Shumbha

The End of Shumbha

In retaliation she hit him back

hit at the heart of Devi.

and he tottered to the ground.

He soon revived, and grappling the Goddess
rose dizzily in the sky.

This death-grip and hand-to-hand fight above
struck terror and awe in all.

After a long struggle, Devi detached
and whirled him and cast him down.

Rebounding from the earth, with upraised fist
Shumbha sprang up once again.

Once more Chandika turned him headlong back
spearing him right in his heart.

And as he hit the ground lifeless at last
all earth and the seas trembled.

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Rejoicings

The death of the wicked Asura meant the return of normalcy.

All portentous signs and hints of eclipse now suddenly disappear'd.

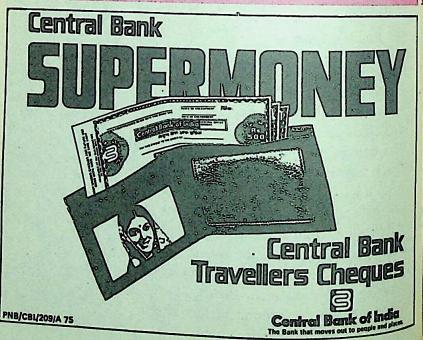
With the end of the Asura terror the rivers were full again.

The gods in heaven thrilled with delight, and Gandharvas blissfully sang.

Some played on instruments, the Apsaras danced, and welcome breezes blew.

The sinister sounds were all silenced, and the Sun shone gloriously.

(To be Continued)



Streamlining Our Religion-7

R. B. LAL

Dharma Which is Dangerous -

THE world is a creation God. embodiment of home and playground, office and workshop, recreation and delight. As such he loves it with all the ardour of a father, mother and friend. Though he needs nothing for himself, he works untiringly progress. for its welfare and Lokasangraha. He even comes forth as an incarnation whenever necessary for the protection of the good, for the destruction of the wicked, and the restoration of righteousness.

All these objects are very dear to Sri Krishna; and naturally he wants everyone to do his best for them. No one can escape this responsibility. Even a wealthy man must engage noble works, more indeed for him- Gita, Ill lengtons

self but for others, not under compulsion but voluntarily and cheerfully.

The general belief is that works necessary for world maintenance bind one to the earth. But, truly speaking, they are God's own works and by doing them properly, assures Šri Krishna, He will be pleased and attained. "Doing work without attachment, man attains the Supreme. It through action alone that Janaka and other wise men attained perfection." (III-19, 20). "Devoted each to his own duty, man attains the highest perfection." (XVIII-45).

"You need not absorb yourself," said saint Jnaneshwar, in his famous commentary on the Gita, "in religious ceremonies,

you need not pain the body. ... Your obligatory duties are the one sacrifice you should offer, Do your duties cheerfully and without desire for fruit.... The performance of duty is the only sacrifice worth practising.... Duties properly done will fulfil all your desires."

Said J.B.S. Haldane in his book The Sciences and Philosophy: "The person who is doing in all sincerity the duties that present themselves to him in whatever station he occupies is in direct contact with Spiritual

Reality.".

Le Comte du Nouy, physicist, wrote in his book Human Destiny: "A great prelate, Dr. William Temple, Archbishop of Canterbury, Primate of England, dared to write, 'It is a great mistake to suppose that God is only or chiefly concerned with religion'." Similarly Basil King said in his book The Conquest of Fear: "The kingdom of God is the Universal Kingdom, including every one and everything-all interests, all commerce, all government, all invention, all art, all amusement.... all sport.... all laughter ... all that makes for gladness."

Non-Servers Are Thieves

Our scriptures while giving due importance to Pooja Dharma, have laid the utmost stress on

for world maintenance. From the latter point of view men may be broadly divided into three categories. First, those who do their best for society; attain the highest perfection Second, those who hurt others or damage the world order: they are demons in disguise and sink lower and lower. Third, those who do nothing for society, who seek only their own glory or salvation, who receive but do not give, who eat but do not feed: they are thieves and parasites (III-12,13). In the Bhagavata Sri Krishna taught the same lesson: "Of all living creatures, those who do good to others through their lives, wealth, wisdom, and their words, they alone justify their birth." According to the Vedas an actionless man is a thief and he who eats alone. without sharing, is a sinner.

The Bible has used very harsh words for those who dafault in helping their own fellow-men. "'Away with you,' says the Lord, "you cursed ones, into the eternal fire prepared for the devil and his demons. For I was hungry and you would not feed me; thirsty, and you would not give me drink; a stranger, and you refused me hospitality; naked and you would not clothe me: sick, and in prison, and you did not visit me.

"'Then they will reply, 'Lord. when did we ever see you hung! Seva Dharma, which is essentials on ethirs tygiore abstranger or naked

or sick or in prison, and not help you?

"'And I will answer:' 'When you refused to help the least of these my brethren, you were refusing help to me.

"And they shall go away into eternal punishment; but the righteous into everlasting life."

It is obvious that indifference to the welfare of fellow-men is a positive sin. Even devotees, those who meditate, and Yogis cannot be happy here or hereafter unless they rejoice in doing good to others. In the Song Celestial (Gita) Sri Krishna directed every one to see worship the Lord abiding in all creatures, and in the Bhagavata he declared this to be the best mode of worship.

God has given every some work to do, which he must do to the best of his ability and to the satisfaction of the Master. His value to the world and to his Maker ultimately depends on how well he performs

tasks assigned to him.

Man's responsibility as a worker and producer has highlighted in several important verses of the Gita. Yoga, which is the burden of the Gita's song, has been defined as efficiency in work, while Vibhuti Yoga requires superlative efficiency. Yajna is one's contribution to the collective good. Mankind was brought into being together with the principle of hawan Varanasi Collection. Digitized by eGangotri

Everyone is required to foster the gods in the forms of living creatures and Nature with his offerings; and when he does so, he is fostered by the gods in return and reaps the highest good (III-11).

It is obvious that service or mutual aid is essential not only for human survival but also as adoration of God. Worship by service is an independent duty of man and no amount prayer, Japa or meditation can take its place.

The Best Mode of Service

The average person's duties are composed of two parts-Pooja Dharma and Seva Dhar-The latter is as important the former, perhaps even The Seva Dharma is practised, not by ing any particular work considered lofty or fashionable, but those duties which fall naturally to one's lot by reason of one's station in life. All these duties of an individual are his Swadharma and among them the professional duty ranks highest. In other words, the best medium of serving the world is one's professional duty. This is famous gospel of Swadharma so much emphasised in our scriptures, specially the Gita, but so little respected in actual practice.

Sri Krishna has very briefly recounted the duties of the four

orders into which society was "Serenity, divided in his time. self-restraint, austerity, purity, forgiveness, and also uprightness, knowledge, wisdom, belief, faith in God-are the Brahmana duty, born of his own nature. splendour, firmness, Prowess. dexterity, and also not flying from battle, generosity, the nature of a ruler-are the Kshatriya duty, born of his own nature. Ploughing, protection of kine, and trade are the Vaishya duty born of his own nature. Action of the nature of service is the Shudra duty, born of his nature. Man reaches perfection by each being intent on his own duty. He from whom is the evolution of all beings, by whom all this is pervaded, by worshipping Him with his own duty, a man attains perfection," (XVIII-42-44).

Some implications of these verses are noteworthy. In the first place, the most important duties which, when done worship, lead to the highest perfection, are all professional in character. These duties are religious in the case of Brahmanas or men of religion, because religious pursuits are their wholetime occupation. But in the case of all others, who are engaged in mundane professions, the secular duties of their own profession are the way to perfection.

This view that the Swadharma or Swakarma which leads to the

highest perfection is the profes. sional duty, runs counter to the popular belief and therefore needs further elucidation,

Elsewhere, too, in our scriptures, Swadharma has been equated with professional For example, Rajagopalachan writes in his Mahabharata: "The moral of this striking story of Dharma Vyadha is the same as the teaching of the Gita, that man reaches perfection by the honest pursuit of whatever calling falls to his lot in life, this is really worship of God who created and pervades all. The profession may be one he is bom to in society, or it may have been forced on him by circumstances, or he may have taken it by choice; but what really matters is the spirit of sincerity and faithfulness with which he does his work."

Similar are the views of Vinoba. "What is a direct and easy way to Moksha!" he writes in his Talks on the Gita, ordinary life, what one does as Swadharma, one's acts of service, why not make this itself a Where is Yajna, a sacrifice? Yogas of the need for other Yajnas? Regard it as Yajna, and continue to perform the ordinary work of service that you do every day. This is the royal road."

Another's Duty is Dangerous

Another dictum of the Gita CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

most important part of Swadharma is the professional duty. It states that Paradharma, that is another's duty, is not only inferior to one's own but is actually dangerous. "Better one's own duty (Swadharma) though destitute of merit, than the duty of another (Paradharma) well discharged. Even death in the discharge of one's own duty brings blessedness; the duty of another is full of danger (III-33)." Again, "Better is one's own duty though devoid of merit than the well executed duty of another. He who does the duty laid down by his own nature does not incur sin." (XVIII-47).

If Paradharma, which is also Dharma and not vice or sin, o is really dangerous, it is a matter for serious concern and well

worth investigation.

Some general principles may offer clues. Virtue may prove harmful if misapplied or carried to excess. Injury may be caused not only by evil but even by lesser good or by good irrelevant to the situation. Costly vitamins will be dangerous if used to treat small pox.

According to the popular notion religious duties are the essence of Dharma. If this were so the Dharma of every one would be the same, the terms Swadharma and Paradharma would be redundant and, both being identical, Paradharma one. Since Swadharma and Paradharma are mutually exclusive, they cannot be religious duties or any other duties which are common to all but must mean duties which are peculiar to an individual and these can only be his professional duties.

It follows that the crucial factor in Swadharma is the professional duty suiting one's natural ability and temperament. Paradharma is dangerous because it means neglect of Swadharma. It many people take to Paradharma, some callings would be understaffed, some others considered popular or dignified would be overstaffed, there would be many square pegs in round holes and society would starve for many essentials of life.

Politicians, administrators and teachers who run after money; students who dabble in politics: traders, artisans and workmen who run after white-collar jobs are following the duty of another. They are all treading a which is dangerous for themselves as well as for society. But the greatest danger in our predominantly religious society comes from religion itself when large numbers of people are attracted to religious pursuits at the cost of their other duties under the mistaken belief that the former alone can lead to peace, perfection and salvation. Our ancient seers were well aware, could not be harmful Bhatom vanynasot she sidangarzand sore syarnings against it not only through aphorisms but also through con-

crete examples.

It would surprise many people to know that Gajendra, the elephant-king whose liberation is described in the *Bhagavata*, was cursed by Agastya Muni and turned into an elephant for doing severe austerities and neglecting his duties as a king and a house-holder.

It will be appreciated that our present-day religion is doing precisely what our Shastras forbade as dangerous—diverting people more and more from their natural, secular duties to purely religious pursuits—regardless of their qualifications and circumstances and regardless of the consequential weakening and impoverishment of the nation.

Professional Work is Supreme

Professional work is a man's most important duty because it absorbs the bulk of his time, thought and energy; is his 'ruling passion' and his chief means of getting money, power, position, friendship, success and happiness in life; what is, perhaps, even more important, it is his biggest opportunity for meeting and serving fellow-men. The wise man worships God with all his works: he uses his means of livelihood not only for getting money and happiness but also for God-realization.

"Your calling," writes Sweets Cischish communication

Marden in his book Rising in the World, "should be the great school of life, the great man developer, character builder, that should broaden, deepen and round out into symmetry, harmony and beauty all the Godgiven faculties within you."

A man can give the first place in his affections to only one thing and not to two or more different things. When work and worship compete for priority the common man serves his own and society's interest best by giving priority to his professional duty. "We are but finite," said William James. "and each one of us has some specialised vocation of his own. And it seems as if energy in the service of its particular might be got only by hardening the heart toward everything unlike them."

Professional work as the highest duty of man should not be sacrificed to religious or domestic Manusmriti has brought duties. this out very clearly in the case of rulers. "Let the king or president retain a chaplain and spiritual teacher to perform Homa and Yajnas and other religious duties for him in the palace; and let him always devote himself to the business of the State. To devote himself day and night 10 the affairs of the State without allowing anything to go out of duty of a order is the highest king, aye this is his worship this

The same thought was voiced by Sister Nivedita, in her book "Religion and Dharma." "The soldier has to learn that obedience is his form of prayer. To be doing Japam when one ought to be resting and, consequently, to be sleepy when one ought to be at work, is not a meritorious condition. No Punya that way. The sunny-heartedness of the child, on the other hand, ready to forget all about the mother, if its mother tells it to run away and play, is true Bhakti and better than many Pranamas."

Our scriptures have placed before us four major objectives, namely righteousness, wealth, en joyment and liberation. It would be a waste of time and energy to adopt different and mutually exclusive means to realise these four objectives. Far better is a single means whereby all of them can be secured. Professional work is, indeed, such a versatile medium, the divine cow of plenty, which can get man every good thing in this world and beyond. As wealth is indispensable for body maintenance, it is imperative to earn a living and the man of discernment turns his bread winning into adoration of God.

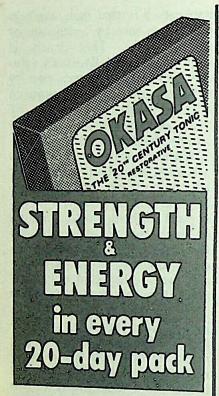
Many Types of Spirituality

Popular thinking is dominated by a strong undercurrent of belief that there is only one kind of spirituality namely that associated with csaints mandus ages n variasi

implication is that man can win perfection only by religious or sacred works. This clearly contrary to Sri Krishna's assurance that He welcomes man by whatever path he may approach Him (IV-11); and everyone by being devoted to his own duty attains the highest perfection.

We are accustomed to think that God is a point; one either hits the bull's eye or is completely off the mark. But God is not a point without length, breadth or thickness. By all accounts He is an infinite ocean of wisdom, goodness, power, love, joy and every other kind of perfection. Not only the pathways to God but even the places of meeting and entering Him are count-The man in Madras can meet the ocean in Madras and need not go to Bombay; any one island has a wide choice of places to meet the ocean.

We should recognize that the man of religion, the administrator, the soldier, the trader, the artisan, the workman should each attain his own special kind of spirituality or perfection. Their highest states of perfection will necessarily be different from one another, but not higher or lower, for they all represent the perfection of God. Every one must carve out his unique niche in the limitless temple of Divine Glory. A lily must become a perfect lily and not a rose. A horse should become a collection. Digitized by eGangotri an ideal



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horse and not a cow or cuckoo, Such was also the view of Sri Aurobindo. He said: of knowledge, the man of power, the productive and acquisitive man, the priest, scholar, poet, artist, ruler, fighter, trader, tiller of the soil, craftsman, servant, cannot usefully have the same training, cannot be shaped in the same pattern, cannot all follow the same way of living. Each has his type of nature and there must be a rule for the perfection of that type; each has his own proper function and must be a cannon and ideal for that function."

Judged by worldly standards, different professions are higher or lower and some have an advantage over others. But from the spiritual point of view they are all equally pathways to God and there is no reason to substitute one kind of work for another. Goldsmiths are generally rich and respected. But will it be prudent to change the blacksmiths into goldsmiths?

Most of the ancient rishis and law-givers were Brahmanas and anchorites. Still they took care to give full importance and honour to professions and ways of life other than their own. They recognised all Varnas and Ashramas as complementary and essential for a well-ordered society. They declared that Raja Dharma, the vocation of the ruler, administrator, warrior is

the most important because it maintains law and order, without which civilised life and even religious pursuits would not be possible. They exalted Grihastha Ashrama as the mainstay of the whole structure of society and the best preparation for spirituality. They also glorified the humble labour of the working classes (Shudras) as the easiest and quickest way to perfectionan idea which the Panchatantra echoed in the following verse-

No sacrificer and no saint Can ever rise as high As do the simple serving folk Who for the master die.

The Bible too has exalted . humble labour. "Any one wishing to be a leader among you must be your servant. And if you want to be right at the top, you must serve like a Mahatma Gandhi started his career of glory by voluntarily cleaning latrines at a Congress meet.

Religion as a high class activity is very prone to egoism. In the West this egoism finds expression in each religion glorifying itself as the only true religion. In India it may be seen in the current fashion of exalting the way of the Brahman, the recluse and the Sannyasi as the sole means of God-realisation. Actually God is interested not only in prayer and meditation but also in world maintenance, which requires adequatekshmanning Valahasi Collection. Digitized Tye deng continued



all callings with competent and interested workers.

The doctrine of Swadharma is the Essential Services Act of the Divine Government on earth. Every one worships the Lord best by doing his best at his own post of duty. Neither material nor even spiritual well-being possible unless professional and all other duties are performed enthusiastically, efficiently, selflessly, as an adoration to the Lord and for the good of his Professional duties creatures. cannot be sacrificed to religious or other works without bringing retribution upon oneself as well society; for the Law inexorable Swadharma is the Law of Gravitation.



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EPILOGUE

ROSES IN DECEMBER

(3)

M. C. CHAGLA

COMING to the Emergency, so many books have been written and so many speeches have been delivered on the subject that I want to be as brief as possible and mainly recount the small part I played during the months that it lasted

As soon as I read in the morning paper of the promulgation of internal Emergency, I issued a strong statement denouncing it and characterising it as a direct attack on democracy. My statement was published in the special bulletins that the Evening News Janmabhoomi and brought out, but it disappeared from the regular edition because by that time censorship had been clamped down in all its rigour. The censor was just a little too late for the special bulletins.

When moral deterioration sets in in the character of a person he goes downhill till he crashes and gets his retribution. first sign of this indifference to moral principles is to be noticed

brought about a split in the Congress and went back on her solemn promise to support Sanjiva Reddy for the Presidentship and after having herself signed his nomination paper, appealed her followers to vote their conscience. cording to Mrs. Gandhi's conscience, if she possesses one, is so elastic that a breach of faith was permissible if it suited her personal ends. The step in the downward march was the supersession the three Supreme Court judges. The judiciary was a thorn in her side and that thorn had to Then came the extracted. fateful day of 12th June 1975 when Justice Sinha held guilty of corrupt practice and results of the Gujarat elections declared and the Party was found to be in a working majority. These two events her a real fright. Was power, which she cherished and worshipped, slipping away from

I remember the correspondent in 1969 when Mrs. Indira Gandhi of the Sunaay Tunes of CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri of the Sunday Times of London

telephoning to me and asking me what the Prime Minister would do in view of the judgement. I answered him by a counter question: "What would the British Prime Minister do under similar circumstances?" He said: "Of course, he would resign." I said: "Why do you think our Prime Minister would not follow his example?"

But unfortunately I was wrong. She clung to her office, contrary to all political and democratic propriety. She toved with the idea for a moment of resigning temporarily till the pliant Supreme Court cleared her of the charges of corruption. a dictator knows the risk involved in giving up the gadi even temporarily. She therefore took the decision, the most disgraceful and dishonest in India's history, of declaring an internal Emergency 26th on Leaders of the Opposition were arrested at midnight and thousand others were marched off to Press censorship was enforced-again the most drastic in India's history—and Presidential orders were issued suspending Articles 14, 21 and 22. The country did not know what had happened, the names of detenus were not published, their whereabouts were not known and the reasons for their detention were disclosed, and access courts for writ of habeas corpus was barred. Darkness swept over the country and the long and terrible night of 20 months

commenced without a flicker of light or hope.

What was the justification for the Emergency? There was complete peace in the country and no internal disturbance. alone could justify the which Emergency. Her Cabinet colleagues were not consulted and she got the President to sign the declaration on the dotted line without so much as enquiring as to whether the Constitutional formalities have been complied with.

Her public justification was that there was a conspiracy against her-not the countryand if she was thrown out, the country would be plunged into chaos. She was the deity incarnate, the indispensable leader, who should be worshipped any criticism against her was sacrilege and treason. The only conspiracy was the demand of the Opposition leaders for her resignation in view of the judgement of the Allahabad High Court. Is it not a democratic right of every Opposition demand the resignation of Head of Government? But she was not thinking of democratic rights, she was thinking of her own position as Prime Minister. She was in power and was determined to continue so, democracy or no democracy, and obstacle to her power was to be ruthlessly suppressed, and pressed it was. What we witnessing was not the rule of

law but the rule of terror. The inhumanities practised, the suffering of innocent people, the barbarities indulged in by pclice, the gross abuse of power by ministers and officials, often for personal gain, are gradually coming to light, but I do not think the full story has still been told in all its sordidness and brutality. An Oxford Professor David Selbourne (An Eye to India, the Unmasking of a Tyranny) has rightly described these 20 months as a brutal and ignominious period in the history of the nation.

The atmosphere was a suffocating and stifling one. Untouchablity had been abolished by the Constitution but a class of untouchables was created by the ex-Prime Minister. I was one of the untouchables. I was not allowed to speak and when I did, it was not reported. The mass media were closed to me. During this period I continued to get underground literature and several people who had gone underground came to see me. They never took an appointment as they said that my telephone was tapped and both they and I would get into trouble if they telephoned to me. Therefore all these brave and unfortunate people had free access to me. was constantly visited by correspondents of the foreign Press and they would usually ask me this question: why had the Emergency been received with that the people had acquiesced in it? My answer was acquiescence meant consent-and the people had never consented to it. People were either terrorised or they did not know was happening as there was complete press censorship. This was the most powerful weapon in the hands of Mrs. Gandhi. When Gandhiji used to launch mass satyagraha the British permitted publication of the news of the happenings the different parts of the country. This helped the movement gather momentum. Throughout the Emergency, batches of people used to offer satyagraha in Bombay, Delhi and elsewhere but no one knew about it.

With certain notable exceptions the ones who accepted the Emergency-the most contemptiblewere the intelligentsia and the industrialists. The failure of the intelligentsia to stand up to the Government was the biggest blot in the history of the 20 months. Artists, writers and actors climbed on the band waggon of Mrs. Gandhi and lustily cheered the slogan that "India was Indira and Indira was India." Even academecians, professors, Vice-Chancellors wel-comed the Emergency as a quick and effective solution to student trouble. The Vice-Chancellor of Bombay University actually introduced Indira's 20-point programme as a subject in the curriculum of the complete silence which showed Law College. The industrialists, CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

of course, thought of their profits and were grateful to Government for permitting them to make a quick buck with no questions asked, provided they subscribed to the Party funds which they did with lavish generosity. They had money to pay their poor workers but they could not or would not resist the demands of the Congress leaders. The one class, I am proud to say, that showed courage and fearlessness, was the legal profession. Barring a few black legs, they either observed a sullen silence or tried to hold meetings and support the underground movement and the underground press. The legitimate Press, with one or two notable exceptions, was supine and forgetting the part the American Press had played the Nixon era, meekly submitted to the orders and directives of the censor. I must also make honourable mention of some of the judges of the High Courts, who proved themselves to greater custodians of the citizen's rights than the effete and subservient Supreme Court. I must not overlook the great work by voluntary organisations Sarvodaya Sangh and Gandhi Peace Foundation. They helped to keep the spirit of the people up and in the encircling gloom were a flicker of light.

I used to tell the representatives of the foreign Press their countries should combine

to wage a ceaseless struggle against the destrution of democracy in India. I pointed out that freedom was indivisible and loss of freedom in one part of the world was a loss of freedom in the whole world. My views were published in foreign papers under my own name in the despatches of these correspondents if they succeeded in getting them to reach their countries.

I must say a word about the meetings that were held or tried to be held over which I presided or spoke. A meeting was called by Bombay lawyers to be held on 18th October 1975 to discuss Civil Liberties and the Rule of Law and was restricted only to lawyers. At the meeting both Chief Justice J. C. Shah and myself were scheduled to The Commissioner of Police refused to give permission hold the meeting. A writ petition was taken out before the Bombay High Court and that Court held that the order of the Cemmissioner of Police clearly unjustified. The Government rushed the Supreme to Court and, as expected, that order of the stayed the Bombay High Court. That meeting was never held and the appeal from the judgement the Bombay High Court is still pending before that Court. know what the fate of that appeal would have been if Fates had not taken a hand and overturned Indira's Government CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Before it was decided to call this meeting an all-India Civil Liberties' Conference was held in Ahmedabad on 12th October Babubhai Patel was then the Chief Minister of a coalition Government and in Ahmedabad the writ of the Police Commissioner or the censor did not run, and if it was allowed to run at all, it was in a very attenuated form. At that conference I delivered a speech which, though I should not be saying so, created considerable impression. In that speech I pointed out that the conspiracy Indira was talking about was not a conspiracy by the Opposition, but a conspiracy by her to overthrow democracy and establish an authoritarian regime. I ended up by saying that "when the night is darkest, the dawn is not far," and that for thousands of years we had survived invasions and all sorts of troubles and we would survive both Indira and her dictatorship. The speech was published in a Gujarati periodical Bhoomi Putra, edited by Narayan Desai, son of Mahadev Desai, who was Secretary of Gandhiji. The Central Government instituted proceedings for the forfeiture of the Press under the Emergency laws.

A petition was filed challenging the action of Government and the Gujarat High Court allowed the petition. As usual, there was an appeal to

still pending. The speech received the widest publicity through the underground press. It was translated in several languages and I received several letters telling me how the spirit of the people had been uplifted by reading what I had said. This is the one speech of which I am really proud and extracts from it appear as an annexure to the book I have referred to, "An Eye to India".

As we were flying back to Bombay from Ahmedabad most of my friends thought that a detention order would be waiting for me at the Bombay airport. I thought the same and I told my son that I was packing up my bag because there might be a knock on the door and I would not be given much time to take with me the few things I would need in gaol. The knock did come but next day there were numerous telephone calls locally and from Ahmedabad and Delhi to enquire whether I was still at home. It took some time to assure the callers that I was-they thought my son was concealing the fact of my detention.

I remember talking to Jayaprakash about this and he told me that Mrs. Gandhi would never detain me. I asked him why. He said the international repercussions would be very bad. I said she did not care what the world thought about the Emergency. He said in my case I

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was not a party man. I had not been an agitator. I had held high office in the judiciary and in the diplomatic and political fields and the arrest of a man like me would be more prejudicial to her than otherwise. If a man like me violently opposed her policies there must be something wrong with those policies.

I also remember a correspondent of the New York Times coming to see me and talking to me about the political situation. At the end of the talk he asked me whether he could quote me. I said, "certainly". Then he said: "Sir, excuse my impertinence, but I want to ask a final question: "Why are you not in gaol?" My reply was: "Ask Her Imperial Majesty."

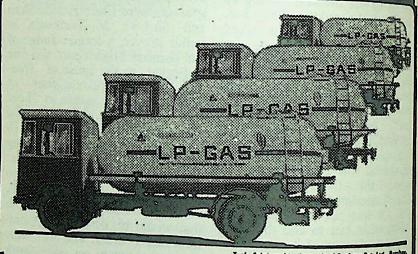
In the meanwhile, a Bill was introduced in Parliament amend the Constitution 42nd Amendment). As Kamath said, it was not to amend the Constitution but to end the Constitution. It was of a most drastic character, distorting and debasing the Constitution, driving a coach and four through it. The Prime Minitser graciously stated that there must be a national debate before it was passed by Parliament and every speakers appeared on television and broadcast on A.I.R. lavishing fulsome praise on the proposed amendment. No one had heard of these people and overnight they became Constitutional experts. Those who knew as one-

thing about the Constitution were of course never invited by the media.

As a slight gesture to the Opposition, we were permitted tohold a meeting under the auspices of the Citizens for Democracy. This was an organisation started by Jayaprakash and the members had to be non-party men, interested in the maintenance of democracy. I presided! over the meeting and among the speakers were Chief Justice Shah and Shri V. M. Tarkunde, senior lawyer, a former Judge of the Bombay High Court and one dedicated to the cause of freedom. The Commissioner of Police gave permission to hold this meeting provided we did not discuss the Emergency. In my speech I said everything about it without mentioning that opprobious name. From time to time I said that I must not talk about the Emergency because that would be defying the Commisiosner's order, and we were pledge to carry on our work the law. I also within change Government to national motto: "Truth shall prevail" and substitute: "Propaganda shall prevail."

In January 1977, to the surprise of everyone, Mrs. Gandhi ordered general elections and released the political leaders who were under detention. The Emergency was relaxed but not withdrawn. I have always considered Mrs. Goodhi as a great

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political strategist, but in this case her calculations went completely wrong. She made two fatal miscalculations. She thought with her charisma she would sweep the polls. She also thought the Opposition will never get united and in any case within two months it could not build up an organisation for the election or have the financial resources such a nation-wide election required. In her calculation she forgot to take into account the people of India. She thought they would follow her lead like dumb, driven cattle, and the Press Censorship had kept them ignorant of what they had suffered during her regime. She had charisma, a united party, organisation and untold wealth extracted from pliant industrialists or whom she could terrorise by threatening raids or detention under MISA.

But the Press Censorship which served her needs was also counter productive. It completely isolated her from the people. She sat in her house surrounded by her coterie and her phants and her powerful Intelligence Service fed her with formation which she liked hear.

But the release of Jayaprakash had changed the whole situation. When I read about his release I thought it was his death warrant. She would never have released him unless she had been advised that he would most kalive Hong, vandasi meeting. Digitized by eGangotri

she did not want his death on her hands. J.P. was released with his health shattered. His kidneys which were in perfect condition irretrievably were damaged, and after his he had to spend a long time in hospital before he started taking part in public affairs. I saw him quite often in Jaslok Hospital and also when he shifted to a almost next door to me. had many talks about the political situation. There was organised a meeting of the Citizens for Democracy on 19th-20th June 1976. J.P. attended on the second day. He emphasised that C.F.D. was not a political party and its function was to educate the people in the value and conventions of democracy, and also that a united democratic opposition was obviously better for the maintenance of democracy than a fragmented opposition.

also spoke and referred to the palpably false statement by our Ambassador in U.S.A., T. N. Kaul, that the freedom of Press was not curtailed in I said that I would believe that statement if my speech was reported in the next papers. Of course, it was not.

It is interesting to note that permission to hold this meeting was given by the Commissioner of Police on condition "that meeting was held indoors and no subject against the Emergency was discussed



98th Birthday Tribute

HELEN

MONI BAGCHEE

"I love to tell you about God. But He will tell you Himself by the love which He will put into your heart if you ask Him. And Jesus, who is His son, but is nearer to Him than all of us His other children, came into the world on purpose to tell us all about our Father's Love. Jesus was the greatest sufferer that ever lived and yet He was the best Being, the happiest Being that the world has ever seen. All the love that is in our hearts come from God, as all the light which is in the flowers comes from the sun. And the more we love the more near we are to God and His Love. God does not only want us to be happy: He wants us to be good. He

be really happy only when we are good."

This is no pulpit lecture or sermon, uttered by any church dignitary. It came from the mouth of an ordinary woman in course of her lecture before an assembly of post-graduate students in the University of Tokyo. This woman is Helen Adams Keller (b. 1880; d. 1968) whose birth centenary will he held throughout the world two years hence.

All the love that is in our hearts come from God, as all the light which is in the flowers comes from the sun. And the more characters of the nineteenth century are Napoleon and Helen God and His Love. God does not only want us to be happy: Keller was handicapped, but the wants us to be good. He wants that cross up fixed by it has

distinguished her from other great women of her times. Here was a courageous woman who battled against overwhelming disabilities. The great struggle which liberated her from the dark and soundless world in which she lived was ultimately won mainly with the help her teacher Anne Sullivan through whose guidance and companionship Miss Keller emerged from darkness, silence, and isolation into the great world full of light and sound.

The story of her life is interesting. "I was born on June 27, 1880, in Tuscumbia, a little town of northern Albama." Thus writes Helen Keller in her autobiography, The Story of My Life, in which she has faithfully recorded the account of her life up to 1903. She has dedicated the book "To Alexander Graham Bell who has taught the deaf to speak and enabled the listening ear to hear speech from the Atlantic to the Rockies."

Besides her own Story, Helen Keller's letters are important, not only as a supplementary story of her life, but as a demonstration of her growth in thought and expression—the growth which in itself has made her distinguished. These letters are, however, not merely remarkable as the productions of a deaf and blind girl, to be read with wonder and curiosity; they are good and re-

first. The best passages are those in which she talks about herself, and gives her world in terms of her experience of it These letters, several hundred in number, reveal to us that Helen Keller was the only well-educated deaf and blind person in the world.

"The beginning of my life," writes Miss Keller, "was simple and much like every other simple life; I came, I saw, I conquered as the first baby in the family always does." The child was not deprived of sight and hearing until her nineteenth month, and what faint memory traces were left of her infantile experience, it is impossible to say. How the tragedy happened has been described by herself thus:

"They tell me I walked the day I was a year old. My mother had just taken me out of the bathtub and was holding me in her lap, when I was suddenly attracted by the flickering shadows of leaves that danced in the sunlight on the smooth floor, I slipped from my mother's lap and almost The impulse ran towards them. gone, I fell down and cried for her to take me up in her arms. These happy days did not last Then in the dreary month of February, came the illness which closed my eyes and ears and plunged me into the unconsciousness of new-born baby-They called it acute congestion vealing letters almost from the of the stomach and brain.

CC-0. Mumukshu Bhawan Varanasi Cowecium Bignized by ecangoin

doctor thought I could not live. Early one morning however, the fever left me as suddenly and mysteriously as it had come. There was great rejoicing in the family that morning, but no one, not even the doctor, knew that I should never see or hear again."

Gradually the child got used to the silence and darkness that surrounded her, with faint memories of "one brief spring, musical with the song of robin, one summer, rich in fruit and roses, and one autumn of gold and crimson"-all delighting her. She forgot that her surroundings had ever been different until the arrival of Anne Sullivan, Helen's teacher who was to set her spirit free. But during the first 19 months of her life she caught glimpses of broad, green fields, a luminous sky, trees and flowers which the darkness that followed could not wholly blot out. How during her illness she was looked after by her mother with tenderness, has been very touchingly described by Helen: "Mother tried to soothe me in my waking hours of fret and pain, and the agony and bewilderment with which I awoke after a tossing half sleep, and turned my eyes to the wall, away from the once loved light which came to me dim and yet more dim each day."

When she was five years old, as I supposed to my mother. Helen realised for the first time Some one took, and I was caught that she was of free the from the reasuppland the due to the tarms of

people. As the years rolled on, the sense of silent, aimless, dayless life became all the more intense, and at the same time the desire to express herself grew. Her deeply grieved and perplexed parents were all the time anxious about the future of their child. They took her to eminent Occultist in Baltimore. but he could do nothing, "Educate the child," this was the advice he gave to Helen's father. The same advice was given to him by Dr. Alexander Graham Bell of Washington. It was from Dr. Bell that the worried father got the information about the Perkins Institution in Boston. This Institution was the scene of the noted experimental scientist, Dr. Howe's great labours for the blind. It was from this Institution that Captain Keller got a qualified teacher for proper afflicted education of his daughter.

Miss Anne Mansfield Sullivan (b. 1866; d. 1936) was the teacher who came to the far-off town in Albama, in 1887, three months before Helen was seven years old. "The most important day," writes Miss Keller, "I remember in all my life is the one on which my teacher came to me. It was the third of March, 1887 ... I felt approaching footsteps. I stretched out my hands as I supposed to my mother. Some one took, and I was caught

GEMS FROM HELEN KELLER

Things seen are temporal, and things unseen are eternal.

There is one universal religion—the religion of love. Love your Heavenly Father with all your whole heart and soul, and you have the Key to Heaven.

* *
Literature is my Utopia. Here I am not disfranchised.

I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.

The perplexities, irritations and worries that have absorbed us pass like unpleasant dreams, and we wake to see with new eyes and hear with new ears the beauty and harmony of God's real world.

Jesus was the greatest sufferer that ever lived and yet He was the best Being—the happiest Being that the world has

ever seen.

Love is at the soul of everything. All the love that is in our hearts come from Jesus. The more we love the more nearer we are to God and His Love.

For the individual there is no society unless he has social status and function. The individual must know where he stands in the Order and be able to feel with good redson that he fills a role in making that society work.

All of us ought to try to eliminate egoism in all its forms, if we desire to attain perfection.

Religion is a monumental chapter in the history of human egotism.

Nature takes life as abundantly as she gives.

Life is a mysterious fabric, woven of chance, fate and character.

The spirit is the essential aspect in man. *
Work is undoubtedly worship but laughter is life.

The mind is the source of all bondage, and also the source of liberation.

Knowledge is love, light and vision. All of us should love truth with all our whole heart and mind.

Gleaned by MONI BAGCHEF

her who had come to reveal all things to me, and, more than ail

things else, to love me."

When Miss Sullivan came to Albama, she found her pupil not seven, beloved by her parents, but helpless and dependent. The rest is history. Her development from this condition to that of a self-confident and resourceful individual to whom the doors of exploration, learning and human intercourse were opened was telescoped into a short period of time. To read of this progress is like seeing a slow motion-picture of the unfolding of a tender plant.

Anne Sullivan was not only a teacher to Helen, in fact she was everything to the dumb, blind and deaf child—her hope, her light, her love. Her very existence, as it were, assumed a new meaning, a new colour when she became her pupil. Miss Keller herself has described this phenomenon as her "soul's sudden awakening," and since then she did nothing but explore with her hands and learn the name of every object that she touched; and the more she handled things and learned their names uses, the more joyous and confident grew her sense of kinship with the rest of the world.

At 16, Helen entered the Cambridge School for Young Ladies, to be prepared for Radcliffe. At the Cambridge School the plan

the classes with her and interpret to her the instruction given. The tedium of that work is hard to conceive; it required infinite patience on the part of teacher to accompany her pupil to the classes and spell into her hand all that the teachers said. At the Cambridge School, for the first time in her life, Helen enjoyed the companionship seeing and hearing girls of her age. In 1899 she took her final examination for Radcliffe College from which Helen graduated with distinction in 1903.

Here it should be noted that all her school and college educawas conducted under English braille system. By the time she became a graduate, she was well conversant with about half a dozen languages, viz, English, Latin, Greek, French and German. She loved to read literature more than anything else. She was familiar with works of Victor Hugo, Goethe, Schiller, Moliere, Shakespeare and Racine. To her all great poets of all great nations were interpreters of eternal things. "My reverentially follows them into the regions where Beauty Truth and Goodness are one." Surely this is an expression of a lofty mind and a sublime spirit.

But Helen liked Bible more than any other books she read. "I regard Bible as the book of books. For years I have read it was to have Miss Sullivan attend with an ever-broadening sense CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotti

of joy and inspiration; and I love it as I love no other book. The Bible gives me a deep, comforting sense that things seen are temporal, and things unseen are eternal." This simple, scintillating expression is indicative of a mind at its highest level.

A few words about the method of Helen's early education could be stated here. Let her teacher herself speak about it. first I did not attempt," writes Miss Sullivan, "to confine my pupil to any system. I always tried to find out what interested her most, and made that starting point for the new lesson I had planned to teach or not. During the first two years of her intellectual life, I required Helen to write very little. In order to write one must have something to write about, and having something to write about requires some mental preparation. memory must be stored with ideas and the mind must be enriched with knowledge before writing becomes a natural and pleasurable effort. Too often, I think, children are required to write before they have anything to say. Teach them to think and read and talk without self-repression and they will write because they cannot help it. Helen acquired language by practice and habet rather than by study of rules and classifications ... doubt I talked much more with

my fingers, and more constantly than I should have done with my mouth."

Indeed, Miss Sullivan was a great teacher who taught her pupil language not by any mechanical means but by the natural method. This was Miss Sullivan's great discovery and this method worked splendidly. As a teacher, she always regarded her pupil as a free and active being whose own spontaneous impulses must have surest guide. In selecting books for Helen to read, Miss Sullivan never chose them with reference to Helen's deafness and blindness. The teacher's infinite pain and patience and her methods created a new Helen Keller out of the handicapped child.

Tall and strongly built and always possessing good health. Helen Keller's life had been a series of attempts to do whatever other people do. When she appeared, in later years of her life, on the world platform as a philanthropist, social worker and lecturer, she was hailed every where as a great woman. Her life had been a series of attempts to do whatever other people do, and do it as well. Her success was complete, for in trying to be other people she came most fully to herself. Much of her knowledge came to her directly. True. she never saw with her eyes, but faculty to

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serve which eyes were given to us. She remained an optimist and idealist all through her life.

In the diary she kept at school Helen wrote in 1895: "I find that I have four things to learn in my life: to think clearly without hurry or confusion, to love everybody sincerely, to act in everything with the highest motives and to trust in dear God unhesitatingly."

That was Helen Keller whom the world adores today and will continue to do so for ever. Her large, generous sympathy and sweet, serene temper in spite of her inherent nervousness, drew her towards almost all the celebrities of her times. For instance when Rabindranath met her for the first time, he was so much impressed that he wrote afterwards: "I believe Miss Helen Keller is the purest minded human being ever in existence." She, too, displayed her deep veneration for the Poet which found expression in the fine tribute paid by her on the memorable occasion of the 70th birthday celebration of the Poet (Rabindra-Jayanti). Let us quote here a few lines from it:

"As our thoughts dwell lovingly on your noble and wise work. we are lifted to a higher level of effort and devotion. To realise the meaning of the message of your friendship and cooperation is to deepen the furrows from which shall spring richer harvests of inspiration. In the sweet solitude of a Poet's life you heard a Voice bidding you look into the hearts of your fellowmen and seek the way to deliver them from the grotesque gods of their own creation.... To a world living under the law of fear you are a Prophet of the Law of Love."

And so was Helen Keller, too,
—a living symbol of inspiration
and love to the handicapped all
over the world. And herein lies
her eminence as a woman of great
virtue and accomplishment in
the history of mankind. In her
noble soul love and widest knowledge were blended with faith
that had become insight. She
saw

God in all that liberates and lifts.

In all that humbles, sweetens and consoles.

He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep living convictions rule the world.

-James Freeman Clarke

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Alcohol Or Oxygen Intoxication? Choice is Yours!

YOGACHARYA A. SITARAMIAH

WINE, along with wealth and woman, has been, from time immemorial, an object of indulgence by man. At present, some women also indulge in wine. While many become a prey to habit and ultimately yield to the temptation of excessive indulgence in alcohol, some continue to maintain a sober relationship with it. A sober relationship is tolerable, but very difficult to maintain. For saying "a drink is a drink, and a drunk is a drunk and too often the twain do meet" becomes true in most cases.

In the explosive days of youthful vigour, one may not realise either the necessity or possess the balance to review the evil consequences of one's own excesses in

alcohol or any other indulgence. But, by the time one realises the folly of such excessive indulgence, one will find it is rather too late, has been that enough damage done and beyond return to sanity ... Those who consume alcohol generally look upon teetotallers, at least in the beginning, with contempt and say that they do not know how to enjoy life. excitement of Drunk with the and other alcohol indulgence similar sense gratifications, such people can never comprehend the fuller joys and ampler bliss enjoyed by teetotallers and men of self-control.

Very few take to alcohol automatically, particularly in India, because alcohol is neither generally used nor is it an inborn

urge like hunger, sex, etc. It is only a cultivated desire. In fact, most people, especially in India, take to alcohol in the beginning considerable reluctance. either with a view to pleasing one's friends or obliging riors. Many, to start with, consume alcohol in the company of friends, conveniently calling themselves 'Social Drinkers'. But, it is these very people that subsequently become addicts.

To start with, man calls for the (alcohol) bottle, but subsequently the bottle beckons to the man every evening. Thus starts the danger. Further, the tendency among alcoholics is to progress to stronger forms of drink. Many, who first drink only in the company of friends, afterwards seek company of friends to indulge in drink. Those persist in drinking, looking for fellowship and believing that drinking will improve their relationship with others, will find ultimately that drinking in most cases spoils relationship with others.

Alcohol is related chemically to ether. It acts first by deadening part of the brain to relieve physical and mental tension. If some people seem clear-headed after a drink, this is only because they are normally so tense and selfconscious that, without a sedative, they are highly inhibited. If one habitually drinks

excessively, no matter for what reason, he will finally be drink ing to escape the woe caused by his drinking.

Why do men—and some present-day women, too—take to alcohol? Dr. William L. Husk says: "Most medical men and laymen consider alcoholism a phychological problem...... Alcoholism is a symptom associated with deep unresolved psychological, social or spiritual needs that have not been satisfied in one's life."

The aim of every man or woman, whatever ones position, wealth, status, etc., is to seek happiness in everything one does or tries to do. If one is completely happy and feels full in himself, he does not seek happiness outside of himself, whether in alcohol, smoking, drugs or any other thing.

How can one be happy and feel full in himself? The Yogic Seers of India found that whether one was a king with all power, or a minister with great influence, or a wealthy man literally rolling in luxury, or a queen with all comforts and conveniences—all remained unhappy and continued to seek further happiness.

While the objective scientists did research on objects to ultimately make man very happy with more and more possessions. The Indian Rishis who were subjective scientists did research on their own minds and bodies, and

opined that both peace of mind and health were inside man and that one should develop the art of invoking the same from within. Majority of Rishis contemplated on the 'self' and came out with Vedic truths like 'Aham Brahmasmi' (I am Brahman). The Biblical statement "The Kingdom of God is within you" is akin to the above oriental view.

Some Rishis, after their inward research realised that it was impossible for man to be happy if the body was not healthy and that ultimately the mind can be controlled only through a sound body. But the modern man needs a philosophy that helps develop a well-integrated personality—perfect physical health through Hatha Yoga and a very peaceful and contemplative mind through the practice of higher yogas, Karma, Bhakti and Jnana Yogas. One need not go to the Himalayas or forests, leaving either his work or house, to practise these Yogas. In fact, they can be practised where one is-in the thick of family life.

The normal tendency is for elders to advise and criticise, wives to nag and condema, and friends to persuade alcoholics, smokers and drug addicts to leave off their bad habits. How can they, when they find happiness in consuming alcohol, etc.? If your child takes hold of your costly Parker pen, it would be

futile to try and snatch it from the child's hands. The child will protest by weeping and struggling. On the other hand, you offer a chocolate to the child and it will immediately drop the pen and grasp the chocolate with glee. Similarly, if you want the alcoholics to stop taking alcohol, you must offer them something in which they find greater pleasure.

The main purpose for which one takes to wine is to get his mind first released from the knots, which are formed in the mind during the day, being unable to face with equanimity the stress and strain of the day's problems. Unable to find inward strength to face the outside challenges, he desires ultimately to get intoxicated with alcohol with a view to forgetting his worries.

To wean people away from alcohol, an effective method put forward is practice of Pranayama, i.e. controlled breathing. Slow, deep and rhythmic breathing helps immediately release mind from its knots and quieten it. Pranayama has immediate and salutary effect on ever-restless and agitated mind. According to all accepted theories, Eastern or Western, man inhales oxygen, is meant for the purification of the blood. But, the Rishis aver that, besides oxygen, one inhales 'prana' or 'Energy' from the cosmos, and this is stored in the nervous system for its work. By helpfully strengthening and purifying the nervous system, the frayed nerves of the worried or agitated person are soothed, bringing in its wake considerable relief to the restless mind of the man.

By practice of Pranayama, a man is trained to exhale deeply and inhale increased quantities of oxygen. When a person is thus made to inhale more and more oxygen after maximum exhalation of carbondioxide, he feels, to start with, slight dizziness of the head and subsequently experiences that fullness which also gives him a feeling of pleasant intoxication, similar to or even better than that experienced by taking alcohol.

It has been averred in the scriptures that the age up to which one lives is not determined by the number of years but by the number of breaths one takes. One who practises Pranayama takes fewer breaths every day compared to the ordinary person who does not practise Pranayama, because the inhalation and exhalation are comparatively prolonged. If one adds retention of breath (Kumbhak) to inhalation (Purak) and prolongs exhalation (Rechak), each breath unit becomes more prolonged. Due to this, one's longevity is enhanced. Pranayama also adds to one's health

Here a word of caution needs to be given. Pranayama or regulated oxygen intake, its prolonged retention and exhalation is to be practised under guidance of an experienced teacher, or else it might prove harmful.

This retention gives added benefits. During retention especially after inhalation, one can send Prana (or energy) to the brain (as also to any other part of the body), imparting a feeling of fullness to the brain. The feeling of pleasant intoxication, as aforesaid, is more in this process, i.e. during retention of breath than mere inhalation and exhalation. When a person experiences this feeling of fullness accompanied by that pleasant intoxication, his mind is weaned away from thoughts of indulgence in other things, including liquor. Whereas the intexication of liquor is followed by depression and other harmful effects, this feeling of pleasant and healthy intoxication after full inhalation and retention of oxygen and Prana is followed by beneficial effects, i.e., feeling of joy, energy throughout

The mind is more powerful and occupies a higher place than the sense organs. Inasmuch as the liquor affects the mind directly, giving it a sense of reeling pleasure etc., man gets easily addicted to it. Fortunately, oxygen

also attacks directly not only the mind but the whole nervous system. Hence it is that we can more easily and effectively replace liquor-intoxication with oxygen-intoxication.

The well-educated and highly sensitive man or artiste, with tall claims to intellectual brilliance. and heavy brain work is not able to live with his thoughts, which being mostly negative like anger. bitterness, disappointment, jealowsy, intolerance etc., cause considerable restlessness in mind. He is also not able to get rid of these thoughts or transcend them. In this helpless situation, many resort to drugs, alcohol, etc., with a view to getting rid of thoughts and thus forgetting their worries. When once a person feels that he can get relief from worries by resorting to alcohol, drugs etc., he indulges in them more and more, as he is faced with increasing number of problems with the advance of age and increase of power, position and wealth.

He neither seems to know any other method by which he can get relief from his worries, nor does he seem to be sincere in trying to understand the ancient, time-tested and effective methods like yoga, meditation, etc. Several, even when they understand the efficacy of Yoga, meditation, etc., do not appear to have the necessary humility to accept a

higher principle, at the altar of which he can surrender all his problems and the subsequent worries, or have the confidence and intellectual discrimination to realise that divinity is within him, and that he should not identify himself with his worries, as they are only of mostly, the mind, which he is not.

He works mostly with determination, no doubt, but is not able to accept the fruits of his actions with the required detachment, with the result that there is unagitation of the controllable mind. It is a pity that modern man, who claims to be highly intelligent, is not able to desist from the harmful paths of alcohol, drugs etc. that only drag him down the drain in the name of forgetting his worries, and instead resort to the postive and beneficial methods of Yoga, Pranayama, relaxation, meditation, scriptural study, etc., that will take him up the ladder of peace, health and happiness.

Many of the otherwise evergrim and unsmiling persons, who do not know how to relax or smile, start laughing, often boisterously, after the intake of alcohol, which seems to release them from all inhibitions and make them oblivious to their worries. Is it not a pity that a man possessed with intellectual brilliance, which enables him acquire wealth, power, position etc., cannot even smile or relax till he consumes liquor or drugs?

There are also other intoxicants like wealth, power and position that really go straight to head, in most cases, and are perhaps more dangerous than even alcohol or drugs. Whereas intoxication of alcohol lasts only for a short while, only so long as one is under its influence, the resulting intoxication from wealth, power and position, lasts throughout, beguiling or almost compelling one to indulge in unsocial and unpardonable acts. While alcohol intoxication mostly harms the person concerned, the wealth-power-positionintoxication results in more harm to others. No one, either man or woman, seems to be safe from clutches of intoxication resulting from power and position. Thus, it is clearly seen that the only harmless (and in beneficial) intoxicant is 'oxygen'.

Pranayama, which fills the mind with oxygen-intoxication, leads to control of the mind gradually, and effectively. Once the mind comes under control, it will not indiscriminately run after sensual desires-more so after harmful desires like liquor and the like. When the mind, which is responsible for making man run after desires, comes under some kind of control through Pranayama, such a man regards himself as being on top of the world, and things like liquor and drugs will cease have any fascination for him.

Master the mind and master the world, is the saying of the great Rishis of India.

Hippocrates, father of medicine in Greece, has averred that air is an essential means of nourishment. With this nourishment provided by oxygen and Prana through air, the mind and nervous system reach a point of saturation experiencing an indescribable joy, born of fullness, when nothing more is desired.

With some practice and perseverence, one will reach that state of inexpressible joy, which will make him prefer oxygenintoxication to alcohol-intoxication.

If man can take advantage of this soothing and quietening of the mind through oxygen-intoxication, he can proceed to further master the mind through meditation. In fact, it would be easier for a mind quietened by oxygenintoxication through Pranayama, take to greater heights meditation, wherein one starts finding supreme happiness in oneself. To bring the mind completely under control when will be thoroughly happy with itself, desiring nothing including liquor etc., one should also take to the practice of higher Yogas, i.e., Bhakti, Jnana, and Karma

The modern intellectual is highly sensitive. A little less or more of sugar in tea or coffee, a little more of light, or a small difference in the shade of colour,—anything is enough to upset

the present-day sensitive man. In fact, sensitivity, which is indeed a blessing, is a prerogative of the poet and can make man express himself eloquently. Man is not able to overcome the results of his highly sensitive nature, except through drugs, alcohol, etc. Therefore, 'the problem boils down to neutralising that aspect of his sensitivity which makes him react in terms of regret, failure, disappoinment, despair, sorrow, and ultimately frustration. The mind, at present is always turned outwards, leading to innumerable agitations and restlessness. That mind must be turned inward, i'.e., on oneself. A mind thus turned inward becomes contemplative, and a contemplative mind gradually and surely leads one to peace bliss, desiring nothing outside.

Our aim should be to achieve the physical dynamism of a highly dedicated and disciplined top executive, combined with the quietitude enjoyed by a Such a mind becomes so replete with peace and happiness that it does not seek anything outside oneself for happiness—alcohol or otherwise. While in countries like India, at present the problem of alcoholism is a mere whimper, in America, it is considered public health problem No. 1. About 40 billion dollars each year is spent on alcohol, and the number alcoholics in America is around 20 million. The U.S. government is that aware

industry can reduce alcoholinduced absenteeism by even a day annually, it will increase gross national production by millions of dollars.

Noted psychiatrists Neil Kessel and Henry Halton maintain that killing "alcoholism is a disease.... The principal effects of alcohol are upon the nervous system. It also affects adversely the pituitary gland." Chronic alcoholics are likely to be deficient in Vitamin B, resulting in mental disorders and a severe That is disturbance of memory. why perhaps the Canadian Air Force has ordered that its officers should not attend conferences where important decisions are to be taken, after consuming alcohol. Dr. Samuel Mc-Morris says "the more and longer one uses alcohol, the more permanent the damage his brain suffers". Dr. Alexis Carrell says "work is more effective than alcohol and morphine in helping to bear adverse conditions."

Dr. Fatteh of East Carolina University says that even one or two cocktail drinks prior to a meal contribute to over-eating, and this trend is likely to lead to coronary troubles. Excessive alcohol leads to damage of the digestive tract, gastrites and loss of appetite. The liver can be damaged by the degeneration of liver cells, hypertension, dilation and rupture of veins leading to vomiting of blood.

Dr. Goyal, eminent cardio-

logist of Bombay, says, that alcohol is injurious to the heart as it leads to atherosclerosis—deposit of fat contents in arteries. cessive drinking leads to a fast heart-rate-palpitation; blood pressure rises and there is evidence of damage to heart cells. far as sex is concerned, alcohol provokes the desire but away performance. It false notion to say that it is stimulant; it is actually depressant. Alcohol causes depression, and to get over that depression more and more alcohol is consumed, resulting in incalculable damage. Alcoholics are more prone to road accidents than others." Medical scientists like Dr. Eugene Fisk and Haven Emerson say that beer, though containing lesser percent-

age of alcohol, is normally drunk in much larger quantities and so causes considerable damage to the body. Those who drink beer in profuse quantities develop what is known as 'beer heart', which results in premature decay and death.

This article is especially addressed to the educated leader class, i.e., politicians, administrators, business community and the executives, because it is they that can understand and are capable of setting an example to the public at large. If leaders keep away from alcohol, it is not only bound to have a salutary effect on the public at large, but will make the implementation of the prohibition programme easy and very effective.

Alcohol or Oxygen Intoxication? Choice is Yours!

SUMMARY

While

1. Joy of Alcohol intoxication is temporary.

2. Alcohol intoxication weakens higher brain centres.

3. Alcohol intoxication is followed by depression-reaction.

4. Alcohol intoxication leads to illhealth and absentee-ism.

 Alcohol intake adversely affects performance-capacity.

 Alcohol consumption needs no guidance or help. Joy of Oxygen intoxication is permanent.

Oxygen intoxication strengthens higher brain centres.

Oxygen inhalation results in exhilaration and lasting joy.

Oxygen inhalation leads to radiant health and dynamism:

Oxygen intoxication considerably improves performance, efficiency.

Regulated Oxygen intake, etc. needs the guidance of an experienced teacher.

The Way to Shed



SMT. SAVITRIBAI KHANOLKAR

NO one who firmly believes himself or herself to be a part and parcel of the undying and unborn Infinite, full of Bliss and Joy, can ever be afraid of

anything.

If you are faced with any danger, repeat the Lord's name and take refuge in Him. Then deal with the situation using your wits and strength. Women should learn to defend themselves. Girls ought to practice Judo or Karate for why trouble God for every little thing while we are able to overcome it with the intelligence He has given us?

We must not give up initiative to behave like the cry-baby of the Lord. This reminds me of Sri Ramakrishna's comparison of two devotees. Two men were traversing a jungle when a tiger appeared in the underbush. One

of them stood stock-still, praying to God with all his heart while the other speedily clambered up a tree. The tiger passed without bothering to attack either of them. One devotee asked the other: "Did you see? God Himself has protected us, what need was there for you to climb a tree?" "Why," replied the other, "when I found a ready means of escape should I have bothered God about it?"

Both devotees showed their faith in God but the one who thought it unkind to trouble the Lord about it when he could easily have managed it by himself showed the greater love and regard.

Do not fear being left alone in the house at night. Know that you are never alone as you have put yourself entirely in God's care.

The fear of death is unfounded too. The body through the fact of its very birth, is marked for destruction. When time comes, accept it with joy, resting your forehead upon the blissful Feet of your Ishta. You will attain true Bliss without any doubt.

Time is the Infinite's great Maya. Try and cancel Time from your mind and what have you? Neither creation nor destruction, only the pure state beyond both—True Consciousness and Bliss. Is that an awful pro-

spect to envisage?

Therefore, repeat God's name constantly, let it flow in your soul like a perpetual undercurrent in, a large river. Whatever you do and wherever you

go, keep on repeating the name mentally.

Great strength will emerge in you as your whole life will be a continuous chant of the Lord's name. You will be brave enough to laugh at fear so that when time comes to leave the great Illusion behind, you will not even feel the change, immersed as your mind is in God.

Life and death must be treated alike. The Divine Mother creates the illusion and then withdraws it. Let us therefore enjoy this erstwhile "tamasha" and shed not a tear when time passes and says: "It's over!" All of you who accept this will forever be free of fear. Of this, there is no doubt.

NOW ON SALE !

SIDELIGHTS ON INDIAN PRINCES

By JAISUKHLAL HATHI Price Rs. 3.00

The stories recounted in this book are "real-life" stories of which the author had personal knowledge and in some of which he was a participant. The stories exude uncommon commonsense. They also delightfully portray human nature at its best and worst.

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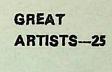
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Watteau

The Romantic Dreamer

V. K. SUBRAMANIAN

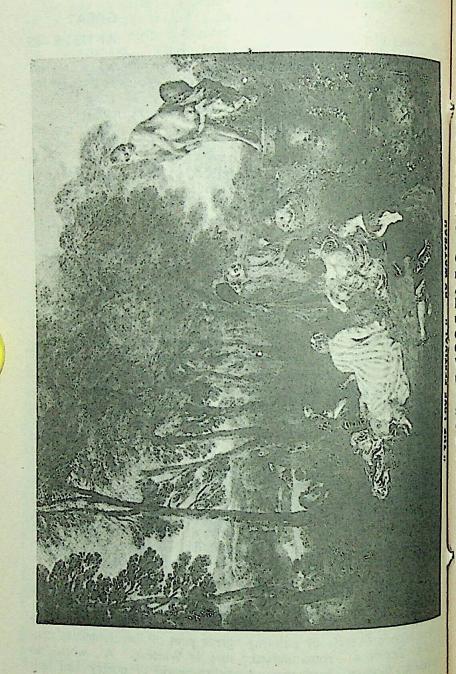
HE suffered from Tuberculosis, dying at the early age of thirtyseven years, and lived his entire life, poverty-stricken. Yet what tender, rosy, romantic dreams, this pale invalid wrought canvas, making himself an Immortal Master in the gallery of art.

Jean Antoine Watteau, the "the beauty, French Painter of transcience and poignancy of life" is considered the father of that school of painting known as Rococo, which flourished in the eighteenth century and is as important to the history of Euroand' pean art, as the Gothic Baroque periods.

The Rococo style of painting tries to depict a romanticised, idealistic fantasy landscape--a

dreamworld of amour and hope, far removed from the sordid reality of life with its pain and sorrow. Rococo has been described by some critics as escapist art, but it coincided with the period of romantic poetry in England and has produced the giants of its genre in Watteau, Boucher and Fragonard, and what wrong in inducting fantasy and idealism, dream, hope and poetry and imagination into painting, so long as the results are beautiful paintings such as those of Watteau's?

As Jules and Edmond Goncourt remark, in their book, Philosophy of Watteau, "The great poet of the eighteenth century is Watteau. A world, an entire world of poetry and fan-



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tasy issuing from his mind, filled his art with the elegance of a supernatural life.... He drew magical visions, an ideal world, from his imagination and raised up, beyond the frontiers of his epoch, one of those Shakespearian kingdoms, one of those passionate and luminous countries, such a paradise as Polyphite raised upon the clouds of his dreams for the contemporary delectation of all poetic natures."

Antoine Watteau was born on October 10, 1684, at Valenciennes, France, the son of a tiller. At the age of fifteen, he started his apprenticeship in painting under one of the oldest painters of his place, Jacques Albert Gerin. In 1702, Gerin died and Watteau's apprenticeship came to an end.

He began to work in a work-shop on the Pont Notre Dame, copying religious pictures. He later took to designing stage sets, and worked for the decorative painter Audran, who was also keeper of the Luxembourg gardens. From these gardens, Watteau drew the inspiration for the background of many of his paintings—Vistas of Trees and Statues.

In 1712, when he was twentyeight, Watteau presented himself before the Academy, Paris and was asked to produce a painting for consideration and the result was the masterpiece: The Em-

barkation for Cythera (now in the Louvre). Meanwhile, Watteau came into contact with Pierre Crozat, a rich aristocrat, who had a fabulous collection of paintings by the great masters like Corregio, Titian, Van Dyck, Raphael, Botticelli, etc. Watteau gladly studied and copied from these paintings.

In 1716, Watteau left Crozat and went to live on his own. In 1717, he was made a member of the Academy. In 1719, he went to London in search of Commissions, but returned to Paris, as his health deteriorated. He stayed with his friend Gersaint, the Artdealer till his death on July 18, 1721.

Watteau painted about 217 paintings (mostly of small size) of which only 115 are traceable in museums and collections. A large number are in Louvre, Paris, many in the Wallace collection in London, some in Dersden Gallery, Berlin and the rest are scattered in the various galleries of the world.

His most famous works are: Embarkation for Cythera (Louvre, Paris), The love festival, (Dresden Gallery, Berlin), Gersaint's signboard (in the palace of Charlottenburg, Berlin), The Mezzetin (Metropolitan Museum of Art, New York), and Gilles and his family (Wallace collection, London).

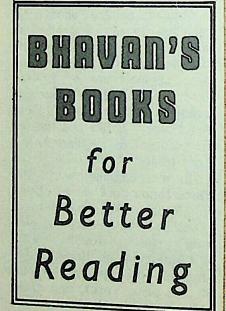
The Embarkation for Cythera shows young lovers ready to embark for their land of hopes and dreams, which beckons in the misty distance. On this remarkable masterpiece, Theophile Gautier remarks: "What words could describe that tender colour, the perfect mist so beautifully adapted to a dream of youth and happiness, suffused with fresh blue and luminous clouds in the distance, and warmed with blond clarity in the foreground, true as nature itself!"

The love festival also shows groups of lovers in an Arcadian Garden. Gersaint's signboard

is a depiction of an Artdealer's shop. The Mezzetin shows a guitar player in action, while Gilles is the portrait of a friend dressed up in comic costume.

Delacroix said, that in the work of Watteau, One finds Flanders and Venice coming to gether. A more justified tribute to the poetic paintings of the short-lived genius is that of Gocourts: "A poetry as unique as it is delightful, the poetry of sandalled ease, of the colloques and songs of youth, of pastoral recreations and leisurely patimes, a poetry of peace and tranquility."

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What Is Common Sense?

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RALPH M. LEWIS

INDIVIDUALS are complimented for having the particular quality or attribute of common sense. Others are often alluded to as being devoid of it. What is the criterion by which it is determined that one possesses this usualy lauded attribute?

There is no uniform human perception or conception. We all perceive, and we all form concepts, but our perceptions of similar experiences are not alike. The ideas which we form can vary greatly from what is seen or heard by others. Our conception, our rationalization of our experiences also varies. This is due to individual variations of intelligence, reasoning, and education.

Nevertheless there is a common sense. It is the mass conclusion of experience. In other words, if a majority of people responds to certain conditions alike, or agrees upon a response or a reaction to particular circumstances.

this then becomes the basis for the claim of a common sense. For analogy, if a family has an unenclosed swimming pool on their property adjoining their house, and leave open a which leads to the pool, and from which a small child within could readily have access to the pool, such an act would be termed a lack of common sense. is the assumption from common experience that the observations and reasoning of the great majority of persons indicate such a circumstance to be hazardous.

Much of our alleged common sense is but a habitual acceptance, a custom. It is not arrived at by a personal conclusion from any particular set of facts which have been experienced. In other words, we know that this or that should be done because of a common social ceptance. Often, however, if the individual would first analyze the circumstances which enter into so-called common sense. he would find the opportunity either to reject or improve upon For further analogy, in times past it would have been common sense not to leave window open in the summer if insects were prevalent and could enter. Nevertheless someone at the time went beyond the bounds of the then prevailing common sense. Simply, he found a way to keep the window open and at same time prevent the insects from entering by the use of screens.

There are things which men general learn alike, and the conclusions seem so self-evident that it would appear irrational to put them aside. What can we say is the psychological basis for this common sense? It is the seeming inability to conceive worthwhile contradiction, that is, which would not produce an undesired result. Simply, we accept a common practice conclusion because we may not think of doing otherwise without creating a jeopardy of some kind.

Common sense is ordinarily concluded to be the *right* way in the performance of something. Therefore common-sense action, be it mental or physical, is accepted as right because it appears to provide some benefit to the individual. What is thought not to be common sense is presumed to be detrimental to the

one so acting.

Nevertheless common sense can work to our disadvantage as it may obstruct potential opportunities which are not realized at the time. To use another analogy: A man, we shall say, has been seeking employment by personally calling upon business establishments. It now Saturday and his common sense tells him it isn't the right day to make such calls as the businesses would be closed. There is, though, the possibility that if that individual persisted, he might contact some office of

a shop or industry and find it open. He would then have a greater opportunity for an interview with the employer than during a regular business day. Consequently the so-called common sense, the general custom or conclusion, is not always absolute and should be individually evaluated before being accepted.

Most often the common-sense action is based upon tradition or obscure customs. To abide by such traditions or customs because they are a common procedure is to deprive one of posadvantages. Many great discoveries have been made by the adventurous-minded. have dared to violate the "matter of course" view taken by others. example, it once did not "make sense" to think of having pictures in motion, or to provide illumination by electricity, or hy across the sea, or to project one's or image to others thou voice sands of kilometers Neither did it once make sense to teach anything differing from the writings of Aristotle or which seemed to contradict what was written in the Bible, even if supported by fact.

Whenever possible, the true individualist should apply his own observations or reason to circumstances and to incidents rather than merely to accept the current common sense. The uncommon is by no means always the wrong thing to do.

Courtesy: Rosicrucian Digest



SHRI JAGDISH MUNSHI IS 60

THE Bhavan conveys its warmest felicitations to Shri Jagdish Munshi on his completing 60 years of an eventful life on March 10, 1978.

Elder son of Kulapati Munshin. Shri Jagdishbhai had his early schooling in St. Xavier's High School. Bombay, but matriculated from the wellknown Sanjivan Vidyalaya of Panchgani. After graduating from the St. Xavier's College, Bombay, he read for Law and passed the LL.B. examination in 1941. He signed Articles solicitors firm of the leading Messrs Matubhai, Jamietram solicitor in Madan and became a 1945. He worked in this firm from 1947 to 1969 and thereafter has been Bhaishankar, Messrs & Girdharlal as a senior partner. He enjoys a high standing in the sphere of attorneys and advocates.

Shri Jagdishbhai is also a trustee of several educational, religious and cultural institutions in Bombay and outside. In addition to being an Hon. Treasurer of the Bhavan for over two decades, he is the Vice-

NOTES & NEWS

chairman of the Bhavan's Mumbadevi Sanskrit Mahavidyalaya and the Chairman of the Bhavan's Mudran Shikshapith. He is also a trustee of Mumbadevi Temple Trust, Kanji Khetsey Trust, Kashiraj Dharmakarya Nidhi, Sanjivan Vidyalaya, Panchgani, and several other public charities. He is a Director of several public limited companies including New India Fisheries Limited belonging to the Greaves Cotton Group, and Zenith Steel Pipes and Industries Ltd., belonging to the Birla Group.

Jagdishbhai travelled has · Shri extensively abroad, visiting Japan three times, and the United States of America, Europe and Mauritius once each. His visits to Japan brought him into close contact with the worldrenowned Tenrikvo Mission which has nominated him as a Trustee in Bombay of the Tenrikvo-Indo Mission. The activities of Bhavan and Tenrikyo may be coordinated in the future. He is also a trustee of the Yoga Coordination International Centre (Yococen), a trust established Bombay to coordinate International Yoga teaching.

Shri Jagdishbhai married Smt. Pranayini (nee Mehta) in 1947 and they have a daughter Pranati, happily married to Shishirkumar, son of the noted industrialist Shri Rasiklal Ramjibhai Kamani. Smt. Pranayiniben has recently been appointed a member of the Film Censor Board of Maharashtra by the Government of India.

The Bhavan wishes Shri Jagdishbhai and Smt. Pranayiniben a long life full of beneficent activities in the cause of the nation.

HEALTH FOUNDATION BOMBAY

AS many as 3,790 asthma patients were given free and effective treatment during the 21-day Ayurvedic Asthma camp which concluded on January 12, 1978 at Amarkantak, M.P.

Asthikas to contribute that the temple project and the consecration centre that the temple project and the c

This has been stated in a press release issued by the Health Foundation, 4F-2, Court Chambers, 35, New Marine Lines, Bombay (Tel: 299979), which organised the camp in collaboration with the Giri Vanvasi Pragati Mandal, Bombay.

The press release says the Health Foundation is also working on diseases like T.B. and jaundice.

TEMPLE COMPLEX IN NAGPUR —AN APPEAL

WITH the blessings of H. H. Jagadguru Sri Sankaracharya of Kanchi Kamakoti Peetham, the Sri Sarveshwara Devalayam Committee, Nagpur, undertook the construction of a temple complex and completed the first phase of the construction in 1975 when the temples for Lord Ganesh, Subramania, Gopalakrishna and Adi Sankara were consecrated.

The second and final phase was taken up about a year ago and thanks to the munificent donations of devotees all over the country, the temples of Sarveshwara (Lord Siva), Bhavani, Lakshmi-Narasimha and Dharma Sastha as well as the Navagrahas are nearing completion. The Kumbhabhishekam and installation ceremony in these temples are scheduled to take place in the third week 1978. Before the ceremonies, howof April ever, extensive decorative painting, wood-work and other finishing work have to be completed. The Kumbhabhishekam and installation ceremonies are also being followed by a Maharudra Japa Yagna in the last week of April 1978.

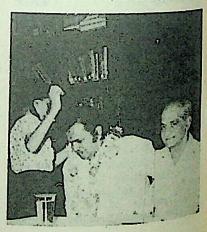
The Sri Sarveshwara Devalayam Committee request all that the temple project is completed liberally so and the consecration ceremonies and Maharudra Japa Yagna thereafter are conducted in a fitting man. The contributions can be sem Secretary, Sri Sarveshwan to the Devalayam Committee, Pada Sabha, No. 8, Ramnagar, Nas. pur-440 010, Maharashtra.

BAL PUSTAKALAYA'S ANNUAL DAY

THE Bhavan's Sheth Vallably Ramji Bal Pustakalaya (Children's Library), Bombay, celebrated is 21st Annual Day, on February 2, 1978. Shri Champak Shah, a Life Member of the Bhavan's Library, and a man of deep culture, presided over the function.

Shri Shah recalled his long association with the Bhavan and said that he had high regards for "Bal Pustakalaya" which renders excellent service to children. He was happy to set the blooming faces of the children.

A tiny tot garlanding Shri Shih. Dr. N. I. Pandya, Bhavan's Chid Librarian, is at right.



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who made full use of the books and periodicals and actively participated in the games and other activities of the Library. He wished all of them a very bright career. The programme ended with a Film Show.

Earlier the Annual Report was read out.

RIG VEDA IN TAMIL

DR. RAJA RAMANNA, Director of the Bhabha Atomic Research Centre, released in Bombay on January 15 publication of the Tamil translation of Rig Veda, rendered by the late Shri M. R. Jambunathan, who had spent a lifetime studying the Vedas and Upanishads.

A scholar and tireless social worker his interests were vast and varied. He first made his mark as a social worker in Madras when he organised the local Depressed Classes Mission in 1918. Shifting to Bombay, all his later activities were centred in this city. He founded the first Tamil school for the poor and

Smt. Shanti Jambunathan presenting the first copy of translation to Dr. Raja Ramanna.

downtrodden in Dharavi and lived to see the Golden Jubilee of the school celebrated in 1974.

He pioneered the translation of Vedas and Upanishads into Tamil with the main purpose of passing them on to the sons and daughters of India. The Sama, Yajur and Atharva Veda were published by him in the '40s.

It took 30 years for the completion of translation of the Rig Veda which could however only be published after his life time. He had firm conviction that the Vedas, if they were truly interpreted and brought to the people, could remove the animosities existing among people and give place to abiding fellow-feeling and camaraderie. For that, he wanted "the Sun of Vedas to rise on the horizon of all languages of India."

The volume released on the day comprised six mandals (about 1000 pages), Shri T. N. Anantharaman, son-in-law of Shri Jambunathan, said.

the first copy of 'Rig Veda' Tamil



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Prof. T. V. Ramanujam, who presided, said four decades of hard work had gone into the translation work. Shri Jambunathan was a great and noble man, just as Mahamahopadyaya U. V. Swaminatha Iyer was and Shri Rangaramanuja Iyengar is, he said (Shri Iyengar has authored mammoth works on Carnatic music).

Dr. H. R. Karnik, Indologist, characterised the translation work as stupendous and congratulated the family on publishing it posthumously.

Shri Gulabdas Borker, noted Gujarati litterateur associated with Shri Jambunathan at the PEN all-India centre, recalled how after his daily work at the Municipal Corporation, Shri Jambunathan used to spend time translating the Vedas "without hoping for a reward."

In a tribute to Smt. Shanti Jambunathan who has published the Tamil translation with the assistance of a family friend, Shri R. Murugiah, Shri K. N. Anantharama Ayyar, Income-tax Commissioner, felt that there had been a steady decline in the study of the Vedas in the traditional form (orally through a teacher by recitation). There was need for resuscitation of the traditional method of Vedas.

He appealed to the audience that each member should contribute towards educating boys at least in one branch of the Vedas and for ameliorating the conditions of Vedic scholars.

Shri Murugiah, a close associate of Shri Jambunathan, said the second volume would be published within one year.

Shri Gopalachariar, a Vedic scholar, and also Smt. Shanti Jambunathan spoke at the function. Dr. India Anantharaman proposed a vote of thanks.

The Bhavan's stall at the World Book Fair held in Delhi from Feb. 11 to 20 attracted a large number of book-lovers. At extreme left is Shri M. Ramachandran of the Bhavan's Delhi Branch.



BOOK REVIEW

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SHREE SWAMINARAYAN'S VA-CHANAMRITAM—by H. T. Dave, Published by Bharatiya Vidya Bhavan, Kulapati K. M. Munshi Marg, Bombay-400 007, Pp. xl + 680, Rs. 60/-.

THOSE who would like to understand Shree Swaminarayan's philosophic and religious thought will find this volume by H. T. Dave an admirable introduction to the renowned Saint. It presents and analyses the essentials of the spiritual life with remarkable insight and lucidity using familiar terms, sound logic and numerous scriptural confirmations.

Vachanamruta is the scriptural text containing the discourses and discussions by Shree Swaminarayana delivered in the assemblies (Satsang) of saints and Bhaktas. There are 262 such discourses held at separate places at Gadhada, Sarangpur, Kariyani. Loya, Panchala, and Ahmedabad which he frequently visited. From among the thousands of such discourses these selected 262 are chronologically arranged and ably compiled and translated into simple English by H. T. Dave with commendable depth and splendour. his Foreword to the book Swami Ranganathananda says "It is the basic spiritual nourishment of man that forms the theme of the teachings of the Vachanamrutam; that nourishment comes through love of God and love of service of man-of God in (Page-xi). In his introduction H. T. Dave writes that "Vachanamrutam is the quintessence of the

Vedas, the Upanishads, the Vedanta Sutras, the Bhagavad Gita and other scriptures, spoken by the Lord Himself. It. therefore. contains words of wisdom, eternal in nature and redemptive in character. It is in the form of dialogues between the saints and the Lord on various subjects concerning the spiritual development of the Jivas. It lays great stress on spiritual experience based on philosophical understanding. It to studied in he synthetical sequence to receive enlightenment on the subject of the evolution of the Jiva from his empiric state to the brahmic state, the state of total redemption." (Page-xii). Thus Vachanamruta is a revealed text inasmuch as the words have come straight from the mouth of Shree Swaminarayana, who was Himself an avatar. He lived and practised the best and the highest elements of Bhagavata Dharma, viz., the highest morality (dharma), the philosophical wisdom (inana). detachment ragya), and deep devotion (bhakti). These four elements are better called the four ingredients of spiritual life and are the very warp and woof Bhagavat Dharma or better known as "Akantik Dharma."

Lord Shree Swaminarayana was born on April 2, 1781 and lived to propagate and fulfil such glorious Bhagavata Dharma. He began to propagate the mission of Bhagavata Dharma with all the earnestness, zeal and enthusiasm and He advocated the Mantra, "Swaminarayana." Explaining the significance of this mantra "Swaminarayana," He said

the Lord, the creator, sustainer and inner controller of this universe is one and without a second and He is known as Narayana. He is the one Supreme Lord of the whole cosmos. He is all powerful, full of divine qualities and yet 'He is all merciful and out of love and compassion He takes avatara and thus He is available as the Saviour for all the people, who hanker after salvation.'

Shree Swaminarayana taught further that while observing the rules of these elementary morality mumuksus ought to have full faith in the Lord who is in the human form before their eyes and by deep devotion to Him they should live the life of service to the society so that the spiritual work of soul salvation continue without break. thus the Satsang might propagate with full zeal and the social work of spiritual salvation might flourish with the joint efforts of all the Satsangees as a whole.

Shree Swaminarayan's philosophy is the highest and purest type of Theism—philosophically known as Pan-entheism—the belief that God is present everywhere as well as He is far beyond this world. God is not exhausted in this universe. He is so great and glorious that He transcends this universe. He is both immanent in the universe and transcendent. Thus there is a unique synthesis of Religion and Philosophy. (Vachanamuta, Vadtal-1).

It is impossible to give a short review on such a big volume dealing with the five realities viz., Jiva, Ishwar, Maya, Brahman and Parabrahman as eternal and distinct from one another. The author is to be commended for his patience and time given to the subject of his research and his book therefore deserves

serious consideration by those who wish to know the highest philosophy taught by Shree Swaminarayana,

The publishers deserve hearly coagratulations for bringing out such a magnificent work.

-Prof. K. S. Ramakrishna Raq.

PSYCHOLOGY FOR FUTURE EDUCATION—by Norman C Dowsett, published by Department of Educational Research and Development, Sri Aurobindo Society, Pondicherry—pp. 256. Prix Rs. 25/-.

TRUE to its title this is a forward-looking book providing useful guide-lines for a radically different educational pattern in which the true teacher helps the student tap the artesian well of knowledge within his evolving heart and soul. This involves the minimisation if not entire obliteration of the distinction between the teacher and the taught.

Deriving his inspiration from the sage of Pondicherry and the Mother after years of study at their feet the author has felt the inadequacy of Freudian psychologists and stresse the need for Yoga in education and indeed devotes a whole chapter to it.

The last chapter 'Applied Psychology' and the appendix give practical suggestions which the reviewer useful but st feels are extremely the same time leaves him wondering whether, with the present education al system completely in the hands of politicians with vested interests, it will be possible to give them shape Based on wide experience this is a well-written book which ought to be right from read by every teacher K. G. to P. G. level. -G. R. Mani Alyan

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KANNADA

ANUBHAVA VEDANTHA RA: tail:
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rama, Gattahalli, Holur Hobli, ed
Kolar District (Karnataka). Pages: und
494. Price: Rs. 6/- (Ordy) Rs. con
10/- (Calico).

THIS 1973 version of the Swamiji's compositions in Telugu and Kannada (all in Kannada script) is the fourth, enlarged and improved edition. Ever since they were first published in 1945 the songs have commanded respectful attention. Some of Kannada songs are broadcast regularly by AIR, Bangalore, and the Telugu ones by Madras and the other AIR stations in Andhra Pradesh. It is an experience indeed to listen to these songs; it is unodoubtedly an education to read them.

The first 34 pages of the book are autobiographical. They detail how he was born as a result of mother's penance, how misfortune fell on the family in the shape of his father's death followed by untold caused by and hardship famine, how the poor family left Berkaipalepat (Hosur Taluk, Tamil Nadu) for good and settled down (Kolar District, in Arikere village Karnataka). It was there that the God-thirst of the unlettered youngster was appeared by the appearance of the Lord in the dwarfish Hanuman form. From then on, in spite of harsh and unsympathetic surroundings and physical hardships and handicaps, the favoured lad was vouchsafed vision after vision and received the Lord's guidance and blessings. In course of time a Karana Guru, Ramakrishna by name, was sent to Anjanappa in order to mould him to rounded perfection. Meanwhile, we are told, the chosen one, Anjanappa,

had been initiated into the mysteries of esoteric knowledge, into the details of Yogabhyasa, into the systematic methods of Sadhana and into hallowed field of song-composition. The book ed under review, it has been declared, contains all the authentic compositions of the gifted Swamiji. It has also been claimed that the Vedantic approach is a direct result of the mystic experiences or Anubhava of the Sage.

The book consists of nearly 525 songs (475 in Telugu and 51 in Kannada), two allegorical pieces, four Sathakas, a dwipada kavya called Raja Yogananda and a few hymns and prayers.

The style employed is direct and simple. Quite often it is the rustic (Gramya) version of the words that The Swamiji's audience used. were the illiterate villagers (indeed the Swamiii himself was one of them and rose to the heights of a mystic, Vedantin and composer by Divine Grace and he is obliged, therefore, to resort to expressions and imagery that are at once simple though symbolic. A recurring image is that of "cultivation"—ploughing, manuring, tending, weeding and harvesting. It is an image which the hearers could easily grasp and the Swamiji has woven his tenets round this simple and clear image. Indeed the tenets are in accord with traditional Indian belief.

One of the refreshing features of the Swamiji's teachings is that all manifestations of God—the different Namas—are ultimately one and the same. His songs, prayers, hymns, invocations and other compositions make no distinction between this deity and that. Though his own Ishtadevata was Anjaneya he was vouchsafed, as he tells us in one of

his autobiographical pieces, the glorious sight of all the visible forms of the formless Divine. So we find sity of experience, the unmistakable of the formless Divine. So we find sity of feeling and the stable of the unmistakable of the u prayers addressed to Rama, Krishna, Shiva, Lakshmi, Saraswati, Sri Hari, Chamundi, Nagakantha, Vinayaka, Lakshminarayana, Chowdeswari. Sambhavi, Parvati, and a host of Goddesses of the other Gods and There is generally Hindu Pantheon. no reference made to any particular sect or creed. Everyone is exhorted to follow the Right Path and to eschew evil; every Seeker, if he is true and sincere, can see Light-the Bluish Flame-and hear "The Music of the Spheres."

The two allegories—Masthakachala Mahatmyamu and Muktikanta Parinava-both in Telugu-remind us of Bunyan's great classic The Pilgrim's Progress. In a language that is simple and effective the Swamiji traces the arduous iourney Masthakachala of two pilgrims. Veeranna and Ranganna, their travails, trials and tribulations on the way, the giants they overpower, the hospitality they receive and the Light of Life which bathes the blessed Pilgrims as they reach the top of Masthakachala. In the other allegory the Great Mystic composer exploits the imagery of marriage, Parinaya, brings home the resplendent truth of Mukti.

All the compositions are not of even merit. Though the chief ainst of all the songs of this mystic is moral regeneration, the literary touch informs quite a number of them. Felicity of expression, an apt image, a striking comparison, mellifluous and sonorous string of words and a memorable rhythmic patternall these are there to support and supplement the religious message adumbrated in them. Some com-

positions, in particular, pour out the very heart of the writer. The intersincerity of feeling and the deeply touching manner in which they are expressed make those songs really memorable. We might cite by way of example the Telugu song on Page 58 Vanakurupinchu Vamma, that on in Kannada in which he page 65 claims that he had been Kanakadass in an earlier birth, and the Kannada songs again on Pages 148 and 16 and the Telugu songs on pages 303 334. 339 and finally the remarkable and wonderfully moving Kannada song on Page 374 Sadguru Up mantra Sandhana Tiliyitu.

The book is well worth a close and careful study. Indeed, like all mystic works it deserves to be studied and chewed over and over again in order to absorb the deep and abiding meaning. The publishers would to well to separate the Telugu and Kannada compositions and publish the former in Telugu script and the latter in Kannada script. It would also be incorporate a brid desirable to of the Swamiji's life, w arrange the compositions in a chro nological order. Also the songs and other compositions should be ediled manner and fool in a competent necessary, could be notes, wherever These suggestions are intendadded. ed to make this worthy book more useful to a larger and more interested circle of readers.

Ratnavall Vedantha Anubhava should be read by every Seeker after Truth and Reality. Its spiritual contents and literary beauty hold out double blessing to every reader.

-N. Nanjunda Sasiry.

Edited by S. Ramakrishnan, Printed & Published by Ally Cerikbet Rhara Digi Melyal Bhy ve G. Myoth Sadan, Bombay Ally at Associate Ed. K. Substantial Melyal Bhy ve G. Myoth Sadan, Bombay 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Ed. J. H. Dave: Associate Ed. K. Substantial Company 400 034, Mr. Ed. J. H. Ed.



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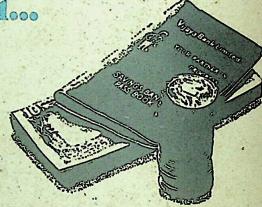
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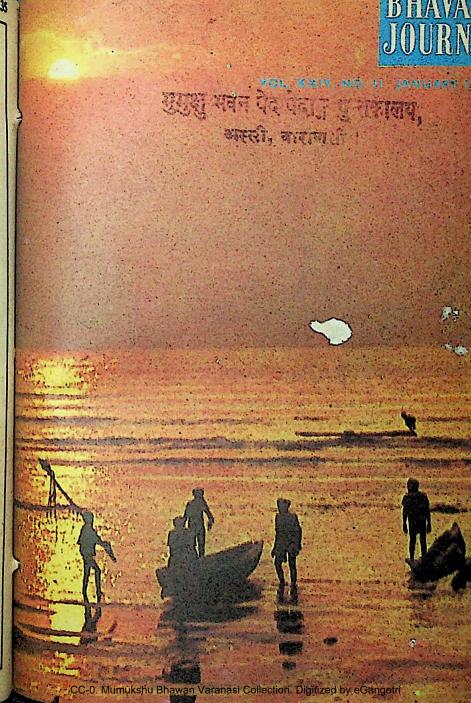




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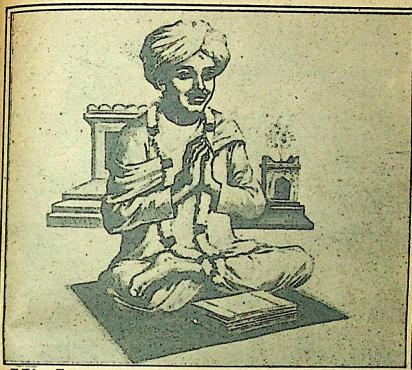
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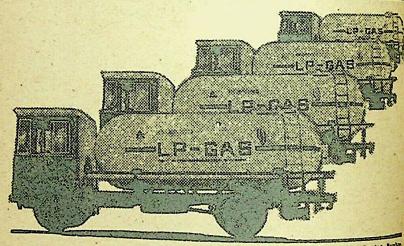
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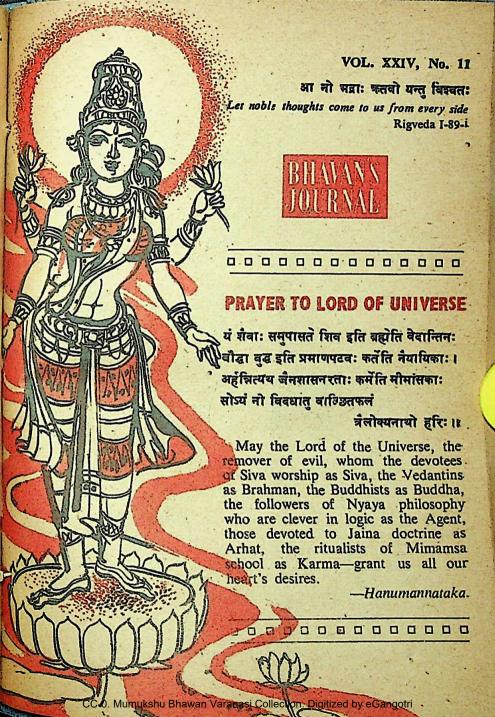
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Music is closely woven into the fabric of Indian society with a tradition of over three thousand years. Just as a culture expresses itself best in what it deifies, in India, apart from birds and animals, the deities are inseparably linked

with their musical instruments. Lord Vishnu, the preserver of the universe holds a shankha—conch shell—in one of his four hands; Saraswati—the goddess of learning and the arts, plays the veena; Lord Krishna is invariably seen with his flute, and Lord Shiva with his damroo—a small two faced drum.

shell associated with Lord Vishnu is still used in the daily temple ritual, it is one of the fourteen jewels churned out of the milky ocean, the last of these being the 'amrit'.

The sound produced by the shankha represents the 'nad-bramha' which is akin to Supreme Reality.'

The shankha or conch

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Rajaji Gentenary

The meeting of Preparatory Committee of the Rajaji Centenary Committee sponsored by the Bharatiya Vidya Bhavan was held at the Rashtrapati Bhavan on December 7, 1977 with Rashtrapati Shri N. Sanjiva Reddy in the Chair. A full account of the proceedings of this meeting follows.

Loknayak Jayaprakash Narayan, one of the distinguished Vice-Presidents of the Committee, could not attend the meeting owing to indisposition. However, his deep and sincere interest in the work of the Committee is truly reflected in the letter which he wrote to Rashtrapati.

Camp: Jaslok Hospital, Bombay 400 026. December 12, 1977

My dear Rashtrapatiji,

I am very happy that you have agreed to be the President of the Rajaji Centenary Committee sponsored by the Bharatiya Vidya Bhavan. I feel privileged to be a Vice-President of the Committee. I regret, owing to my ill-health, I could not attend the meeting of the Committee held at Rashtrapati Bhavan on 7th December, 1977, under your Presidentship. I am feeling much better now, and I am leaving for Patna tomorrow.

Shri Ramakrishnan has given me a report of the proceedings of the meeting and an outline of the projects envisaged to commemorate the memory of Shri Rajaji. I have been associated with the Bhavan for many years and I am confident that whatever is sponsored by it will be accomplished with ability and devotion.

I was delighted to hear that Shri V. V. Giri has offered his entire personal collection of over 3,000 volumes to the proposed Rajaji Centenary Library. I too had a good collection of books; but some years ago, I gifted it away. I,

however, hope to be able to send some books as gift to the proposed Library.

India's unique freedom struggle under Gandhiji inspired the freedom movement in many countries in Asia and Africa. Most of them won freedom in the wake of the advent of Independence in India. Unfortunately, Freedom and Democracy have since been subverted in many of these countries. Therefore, to institute an Award for outstanding services to uphold Freedom and Democracy in any part of the world is indeed a very thoughtful and commendable move. Rajaji, above everything else, was a relentless crusader for these great ideals. Indeed, he was the Democratic conscience of Modern India. As a humble token of my respect to Rajaji, I am sending herewith a small donation of Rs. 101/-.

Ranking next only to Gandhiji in political wisdom and maturity, Rajaji is rightly regarded as the Nestor of modern Indian politics. A man of very strong convictions and willing to make any sacrifice to live by them, Rajaji instead of devoting the evening of his busy and achievement-packed life in rest and relaxation, doggedly fought for reenthronement of moral and ethical values in politics and public life. The events of the last two-three years have proved how unerring his vision was and how prophetic his warnings were.

I am so happy that Dr. R. R. Diwakar has been chosen as Chairman and Shri Jaisukhlal Hathi and Shri C. Subramaniam as Co-Chairmen. All of them had been closely associated with Rajaji for many years. I am sure, under your able guidance, the Committee will successfully accomplish the tasks it plans to take upon itself.

With warm regards,

Yours sincerely,
Sd.
(Jayaprakash Narayan)

Rashtrapati Shri N. Sanjiva Reddy President of India Rashtrapati Bhavan NEW DELHI.



Rashtrapati Shri N. Sanjiva Reddy, on his arrival to preside over the Rajaji Centenary meeting at Rashtrapati Bhavan on 7th December 1977, greeing Acharya J. B. Kripalani.

Minutes of the Meeting of the Preparatory Committee of the RAJAJI CENTENARY COMMITTEE held on the 7th December, 1977, Rashtrapati Bhavan, New Delhi.

Present:

- 1. Rashtrapati Shri N. Sanjiva Reddy (in the Chair)
- 2. Acharya J. B. Kripalani
- 3. Dr. V. V. Giri
- 4. Smt. Vijayalakshmi Pandit
- 5. Shri K. S. Hegde
- 6. Shri Jaisukhlal Hathi
- 7. Justice Shri P. N.

Bhagwati

- 8. Shri T. A. Pai
- 9. Shri C. Subramaniam
- 10. Shri P. Sabanayagam
- 11. Shri P. Ramachandran
- 12. Shri T. Sadasivam
- 13. Shri P. V. Narasimha Rao
- 14. Dr. K. Nagappa Alva
- 15. Dr. R. R. Diwakar
- 16. Shri M. P. Chhaya
- 17. Shri S. Ramakrishnan

Shri Charan Singh, Union Home Minister and Shri Jagjivan Ram, Union Defence Minister, while conveying their consent to be members of the Rajaji Centenary Committee regretted their inability to attend the preparatory meeting owing to their having to attend a cabinet meeting fixed for the same date



Preparatory meeting for Rajaji Centenary Celebrations held at Rashtrapati Bhavan, New Delhi, on 7th December 1977 (L. to R. seated) Shri T. A. Pai, Justice Shri P. N. Bhagwati, Shri Jaisukhlal Hathl, Shri K. S. Hegde, Shri J. B. Kripalani, Rashtrapati N. Sanjiva Reddi (Centre), Dr. R. R. Diwakar, Smt. Vijayalakshmi Pandit (facing the camera), Dr. K. Nagappa Alva, Shri P. V. Narasimha Rao; (Standing at extreme left): Shri S. Ramakrishnan, (Standing behind Rashtrapati) Shri M. P. Chhaya, (Standing at extreme right) Shri N. H. Rajagopalam.

At the outset, the President explained the genesis of the formation of the Rajaji Centenary Committee and expressed his appreciation of the initiative taken by the Bharatiya Vidya Bhavan in this regard. He also thanked all those present for attending the meeting at short notice.

The following Rajaji Centenary Committee was constituted:

President:

Rashtrapati Shri N. Sanjiva Reddy

Vice-Presidents:

Acharya Shri J. B. Kripalani Shri Jayaprakash Narayan Dr. V. V. Giri

Smt. Vijayalakshmi Pandit Shri K. Santhanam Chairman:

Dr. R. R. Diwakar

Co-Chairmen: Shri C. Subramaniam Shri Jaisukhlal Hathi

Members:

Dr. K. N. Alva Justice Shri P. N. Bhagwali Shri S. Bhoothalingam Shri K. Brahmananda

Reddy-

Shri Charan Singh Shri Y. B. Chavan Dr. P. C. Chunder Shri M. A. S. Dalal (London)

Shri Dharma Vira Shri Nanaji Deshmukh Shri J. H. Doshi Dr. P. B. Gajendragadkar Shri Pravinchandra Gandhi Shri Hansraj Gupta Shri K. S. Hegde Shri Jagjivan Ram

Shri S. P. Jain Shri Dharamsey M. Khatau Shri Girdharilal Mehta Shri H. P. Nanda Shri P. V. Narasimha Rao Smt. Navantara Sahgal Shri S. Nijalingappa Shri S. K. Patil Shri N. A. Palkhivala (U.S.A.)

Shri T. A. Pai Shri T. S. Rajam Shri P. Ramachandran Shri P. Sabanayagam Shri T. Sadasivam Shri V. Shankar Shri Shantilal H. Shah Hon. Secretary: Shri S. Ramakrishnan

In order to make the Committee fully representative of all-India, it was decided to invite the following members to join the Committee, and it was resolved that Dr. R. R. Diwakar, Chairman, should write to them inviting them to join the Committee.

Shri A. K. Antony Shri Biswanath Das Shri Bhimsen Sachar Shri Bhanu Pratap Singh Shri Babubhai Patel Justice Basheer Ahmed Shri M. Bhaktavatsalam Shri M. C. Chagla Rajmata Smt. Gayatri Devi of Jaipur

Shri C. B. Gupta Shri Sa. Ganesan Shri Gokulbhai Bhatt Raimata Gulabkunverba of Jamnagar

Dr. Harekrushna Mahtab Shri S. M. Joshi Dr. Karan Singh Shri K. P. Kesava Menon Smt. Kamaladevi Chattopadhyaya

Shri Maniben Patel Shri K. P. S. Menon Shri Masti Venkatesa Ayyangar

Shri H. M. Patel

Shri Rajmohan Gandhi Smt. Rukmini Devi Shri Sadiq Ali Shri Sheikh Abdullah Shri G. K. Sundaram Shri A. Sivasailam Shri P. C. Sen Mahakavi Sankara Kurup Shri Tenneti Viswanatham Justice Shri Tek Chand Shri Vasantrao Patil Rajamata Vijaya Raje Scindia of Gwalior Shri S. K. Wankhede

It was decided that representatives from Assam and Goa, as also from religious, constitutional, legal, literary and other fields may also be included. It was further decided that the President may co-opt such additional members from time to time, as he deemed fit.

- III. The following Projects envisaged to perpetuate the memory of Shri Rajaji which were placed before the meeting, were considered one by one.
- (i) Issue of Rajaji Centenary Commemoration Stamp:

This was approved and the Chairman was authorised to take the necessary steps in this behalf.

(ii) Placing a life-size potrait of Shri Rajaji in the Central Hall of Parliament:

Shri K. S. Hegde, Speaker of the Lok Sabha who was present at the meeting, while welcoming the proposal, indicated the practical difficulties in implementing it. He said that in the Central Hall of Parliament, no space is available for positioning a portrait. In view, however, of the unique position Rajaji occupied in our national life and his having been a very distinguished member of Parliament, Shri Hegde said that he would try to find out a prominent place elsewhere in Parliament House where the portrait could be placed. He added that a formal request in writing may be made on behalf of the Committee so that he could have the matter placed before the Business Advisory Committee of Parliament for consideration at its next meeting.

The Chairman was authorised to write to the Speaker of the Lok Sabha suitably in the matter.

(iii) Setting up a Rajaji Centenary Library in Madras of not less than one lakh volumes:

The proposal of setting up a Rajaji Centenary Library was approved. It was however felt that as it may not be

easy to acquire one lakh volumes of quality books within a specified period, the number of volumes need not be specified. Subject to this proviso, the proposal was approved. Welcoming the proposal Dr. V. V. Giri announced the donation of his entire personal library of over 3,000 volumes to the Rajaji Centenary Library. The Committee greeted this announcement with acclamation and warmly thanked Dr. V. V. Giri for the same.

(iv) Instituting an Annual Rajaji Award of Rs. 10,000/- to the author of the best book of the year fostering ethical and spiritual values:

The proposal was approved. It was decided that the Award be confined to books published in India in the 15 languages in Schedule VIII of the Indian Constitution. It was also decided that at the next meeting of the Centenary Committee, a Book Award Committee may be appointed to frame the Rules to govern this Award and to adjudge the best book to be chosen for the Award.

(v) Organising Rajaji Endowment Lectures in India and Abroad:

The proposal was approved. It was decided to organise one endowment lecture annually each in India and abroad. It was also decided that the first lecture in India should be organised in New Delhi and the one abroad in London. In subsequent years the lecture in India may rotate from place to place and that abroad, from country to country.

(vi) Publication of Rajaji Reader, condensing the best writings of Rajaji:

It was felt that publication of a bulky volume comprising the condensation of writings of Rajaji may be out of the reach of many readers, and that it would be better to publish a number of books of 100 to 150 pages each containing Rajaji's writings on different subjects on the lines and in the format of "Rescue Democracy From Money Power" which has recently been published by the Bhavan wherein the writings of Rajaji relating to electoral reforms were included. It was also decided that a special Centenary edition of the various books of Rajaji may be brought out, and that a scheme may be evolved to sell these books at a subsidised price, particularly to the student community.

(vii) Instituting an Annual Rajaji Award of Rs. 1 lakh for outstanding services to uphold Freedom and Democracy in any part of the world;

The question whether the proposed annual Rajaji Award would in any manner be a duplication of the Nehru Award was discussed. It was clarified by Smt. Vijayalakshmi Pandit that the Nehru Award is for outstanding services for Universal Understanding whereas the proposed Rajaji Award is for outstanding services to uphold Freedom and Democracy in any part of the world. As such they would be complementary in nature. The proposal was approved.

It was decided to appoint at the next meeting a 'Rajaji Award for Freedom and Democracy' Committee to frame the rules to govern this Award and to formulate the criteria of selecting the nominee.

- (viii) It was decided that a Projects Committee be constituted consisting of the following members to work out the details of the Projects and their budget estimates:
 - 1. Dr. R. R. Diwakar (Chairman)
 - 2. Shri Jaisukhlal Hathi
 - 3. Shri C. Subramaniam
 - 4. Shri T. A. Pai

- 5. Shri Justice P. N. Bhagwati
- 6. Shri P. V. Narasimha Rao

with powers to the Chairman to co-opt.

. IV. Programmes of Centenary Year:

It was decided to organise Symposia on the life, work and message of Rajaji in different centres in India and abroad. A Committee consisting of the following persons was constituted to chalk out a year-long programme.

- 1. Smt. Vijayalakshmi Pandit (Chairman)
- 2. Shri Jaisukhlal Hathi
- 3. Shri P. Ramachandran 4. Shri Justice P. N.
- Bhagwati
- 5. Shri P. V. Narasimha Rao
- 6. Shri P. Sabanayagam with powers to the Chairman to co-opt.

V. Plans to Raise Funds:

A Finance Committee was appointed to suggest ways and means to raise the necessary funds to implement the different projects:

- 1. Shri C. Subramaniam (Chairman)
- 2. Shri S. Bhoothalingam
- 3. Shri J. H. Doshi
- 4. Shri Girdharilal Mehta
- 5. Shri Shriyans Prasad
 Jain
- 6. Shri Dharamsey M.
 Khatau

- 7. Shri H. P. Nanda
- 8. Shri Pravinchandra V. Gandhi
- 9. Shri T. A. Pai
- 10. Shri H. T. Parekh
- 11. Shri T. S. Rajam
- 12. Shri T. Sadasivam with powers to the Chairman to co-opt.
- VI. It was also considered whether a separate Trust should be registered to organise the Celebrations and carry on the future work. Dr. V. V. Giri observed that constituting a separate Trust and building up an efficient machinery, besides entailing considerable organizational work as also expenditure by way of accommodation, staff salary and other relevant expenses, may not be a very easy task, particularly on account of the problem of getting devoted staff for taking up the work with a missionary zeal. He added that he had been actively associated with the Bhavan for over two decades. The Bhavan has been managing numerous institutions with multifarious activities successfully and well for the last nearly 40 years, and has a well organized administrative machinery and experienced and devoted staff and supervisory cadre as also centres all over India and some countries abroad. The Bhavan has also published many books of Rajaji and has the copyright of these books. Rajaji was also one of the Founder-Members of the Bhavan. It would therefore be most appropriate and advisable to request the Bhavan to shoulder the responsibility of organizing, implementing and administering these projects.

Shri N. Sanjiva Reddy, Shri J. L. Hathi, Dr. R. R. Diwakar, Shri P. V. Narasimha Rao, Dr. K.

Nagappa Alva and Shri T. Sadasivam echoed the sentiments expressed by Dr. Giri.

Shri Hathi, who is a Vice-President of the Bhavan, stated that a separate account will be maintained of all the collections raised for the Rajaji Centenary Celebrations which would be solely utilised for the purpose. Shri Hathi also stated that most of the members of the Committee have been and are associated with the Bhavan in one way or the other. He further stated that the Bhavan will, in conformity with its usual practice of administering constituent activities, set up a separate Committee with the representatives of the Rajaji Centenary Committee to administer the various Centenary Projects.

Winding up the discussion on this point, the President stated that taking all factors into consideration it would be pragmatic and in the larger interest of the cause to request the Bhavan to shoulder the burden and carry forward the work as one of its constituent activities. On behalf of the Bhavan, Shri Hathi confirmed the Bhavan's consent to this proposal.

This was unanimously approved.

VII. Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan, was appointed as the Hon. Secretary of the Rajaji Centenary Committee. As Hon. Secretary of the Committee, his duties will also include co-ordinating the working of all the Sub-Committees of the Centenary Committee and he will function as the Convenor of the various Sub-Committees.

With a vote of thanks to the Chair, the meeting came to an end.

N. SANJIVA REDDY Chairman

The Grace and Glory of the Divine Mother-5

DR. K. R. SRINIVASA IYENGAR

Book III: MAHASARASWATI

CANTO FIVE

Invocation to Devi

Meditation on Mahasaraswati
Obeisance to Mahasaraswati
who destroyed Shumbhasura;
Who holds in her eight hands discus, trident,
bell, plough, conch, mace, bow, arrow;
Who is radiant like Moon near a cloud;
who killed the Asuras all;
Who sprang out of great Parvati's body
and is Ground of the three worlds.

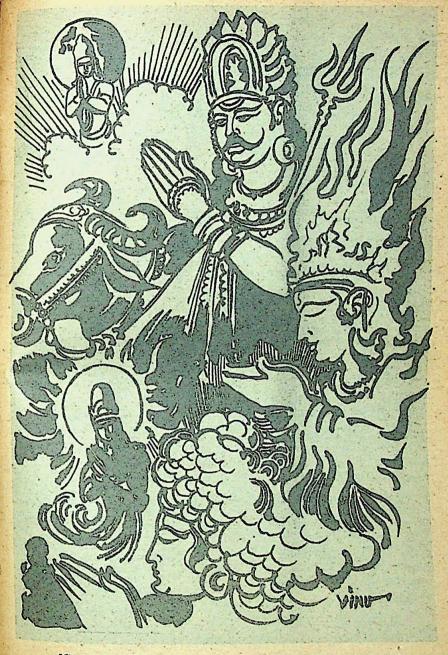
The Gods in Distress

Of yore, Indra's power and place were seized by Shumbha and Nishumbha. Brother titans, their puissance and pride brought to their sway the triple worlds. Yama, Kubera, Varuna, Sun, Moon: all lost their occupations. Deprived of their realms, Agni and Vayu now wandered as fugitives. Denuded of their sovereignties, the gods had no functions to perform. In their extremity the fallen gods remembered Devi's charter.



[Goddess Mahasaraswati]

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri



[Gods Yama, Varuna, Kubera, Sun etc praying to Goddess]

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"We have her boon that when troubles assail she will annul them at once."

Now all the gods sojourned to Himavan and chanted in praise of her.

Hymn to Devi

Obeisance to Devi the auspicious creatrix and protectress. She's terror, she's timeless bliss, moon-light fair; our obeisance to Gowri! She's luck and ill-luck, and success and weal; our obeisance to Devi! She's solvent of ills, she's wisdom and woes, she's the dark one, the essence. We bow to the beautiful, terrible, to the world's ground of being. Devi! manifest in all as Maya! our threefold salutation: (Surrender of the body and the mind; consecration of the soul)! Devi dwelling in all things as feeling! our threefold salutation. Devi dwelling in all things as buddhi! our threefold salutation. Devi dwelling in all things as slumber! our threefold salutation. Devi dwelling in all things as hunger! our threefold salutation. Devi dwelling in all things as shadow! our threefold salutation. Devi dwelling in all things as power! our threefold salutation. Devi abiding in all things as thirst! our threefold salutation. Devi dwelling in all things as patience! our threefold salutation.

Devi dwelling in all things as jaati! our threefold salutation. Devi dwelling in all things as shyness! our threefold salutation. Devi abiding in all things as Peace! our threefold salutation. Devi abiding in all things as Faith! our threefold salutation. Devi dwelling in all things as Beauty! our threefold salutation. Devi dwelling in all things as fortune! our threefold salutation. Devi dwelling in all things as action! our threefold salutation. Devi dwelling in all as memory! our threefold salutation. Devi dwelling in all as compassion! our threefold salutation. Devi dwelling in all as contentment! our threefold salutation. Devi abiding in all as Mother! our threefold salutation. Devi abiding in all as error! our threefold salutation. Devi, mistress of senses and beings and manifest in all things: Devi, all-pervasive Goddess, to You our threefold salutation. Manifest everywhere as consciousness, to Devi our obeisance. Invoked in times past by the gods, adored by Indra everyday; May our benefactress, Devi, cancel our present calamities. For we are sorely tormented once more by the proud sons of Diti.

And only Devi we revere and praise can arrest our miseries.

The Coming of the Goddess

Even as, assembled near Himavan, the gods were praising Devi, Parvati herself came down for her bath in the waters of Ganga.

When she asked them "Whose praise are you chanting?", from her own physical sheath

An auspicious marvel of a goddess suddenly sprang forth and said:

"The gods, overpowered by Shumbha and

Nishumbha, have invoked me."

The goddess who came out of Parvati is worshipped as Kaushiki;

And Parvati, now the dark-complexioned, is adored as Kaalikaa.

(To be Continued)

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EXPERIMENTS IN BOMBAY BETWEEN 8TH—18TH JAN., 1978. (In Feb. '78 4th print 'Cure without Medicine'. Rs. 10/-+Rs. 2.50 postage.

Preface: Morarji Desai. Introduction—Dr. Little, U.S.A.)

Streamlining Our Religion

R. B. LAL

1. Decadence of Religion

THE Vedas, the Ramayana, the Mahabharata and even Chinese travellers have given accounts of a society which was affluent, law-abiding and ethical. Ancient Indians were far-sighted and enterprising. They built temples in distant lands where their influence may be seen even today.

Then came a change. Hinduism began to shrink and shrivel and fossilize. Society became ridden by superstition, untouchability and inertia. The result was that for centuries we remained under foreign yoke and ended up with a partition of our homeland. Even years after Independene, many people are illiterate and grovelling in poverty and squalor.

Moral values have suffered grievously and indiscipline, bribery, corruption and inefficiency are rampant everywhere. Hard work and mutual cooperation, the key to success and happiness,

are at a discount. Even people who are honest and decent cannot work together for common good.

All this points to continuing rot and calls for serious thought. Excellent work has been done during the last two centuries in putting the message of Vedanta across to the people at home and abroad. But it does not carry conviction because the claims made on its behalf are belied by the actual condition of its followers in India. Surely something is wrong somewhere. It is for us to find it out and take corrective action.

There is a world of difference between Hinduism as it is found today and as it can and ought to be according to our scriptures. It is no longer sufficient to write learned commentaries on the Gita, the Upanishads and other ancient texts.

The need of the hour is to chalk out a clear-cut plan for

the uplift of the people—physically, economically, socially, morally as well as spiritually.

Many factors have combined to our present condition. Here we will confine ourselves to religious causes, because religion is our dominant interest and many of our troubles are actually due to religious misunderstandings and aberrations. Legal, administrative or political solutions of such problems can at best be superficial and temporary. It is necessary to back them up with effective measures on the religious side.

There is a law of nature according to which things left to themselves tend to decay, deteriorate, fall to pieces or gather dust and dirt. This law of disorder is universal and inexorable. Even religion has a natural tendency to narrowness, rigidity and perversion, which can be kept in check only by constant vigilance and well-directed effort by religious leaders and other men

At the best of times it is an uphill task to translate religious precepts into action. But this becomes impossible if the meaning, scope or priority of a rule is misunderstood. And nothing is easier than to misinterpret and misapply religious principles—with disastrous results.

of religion.

Science and Art of Spirituality

It is well known that science has two broad divisions—pure and applied. Pure science deals

with the laws of nature; applied science, or technology, puts them to use for the well-being of mankind. Without technology science would be largely barren, with no impact on our lives.

Similarly religion is divisible into two parts—Brahma Vidya and Yoga Shastra, the terms used as the general caption of the Gita chapters. Brahma Vidya is the pure science of spirituality, expounding such matters as man's relationship with God, with fellow man, with other creatures, and with Nature.

Yoga Shastra is the technique of putting these truths into practice or the art of living which leads to perfection and bliss. Our troubles, as we shall see, are largely due to the fact that many essentials of Yoga Shastra have been left out of the religious curriculum. Spiritual discipline, instead of covering the whole of life, has been reduced to a few minutes of prayer The and meditation. works, which necessarily occupy per cent of a man's time, 90 been declared useless of harmful for his even evolution, leaving him no incentive whatever to do them properly.

It is said that man is really spirit. Reflection on this truth can give hope and comfort in time of distress. But overemphasis on it reduces the body to a futility and is dangerous. For the body is the gateway to the soul and no spiritual progress is possible without proper train-

ABOUT THE AUTHOR

This New Year issue marks the beginning of a never-to-bemissed, punch-packed serial from the perspective pen of Shri Rajendra Behari Lal with whose writings our readers are familiar.

A first class M.Sc. (Physics) from the Allahabad University, and an efficiency expert, Shri Lal stresses the need for streamlining religion so as to make it a more effective instrument for the betterment of man and the world.

Flashes of intuition illumine the present series of articles, written with the utmost sincerity by one who is appalled by the present degradation in moral values, indiscipline, bribery, corruption and inefficiency. His is a powerful indictment of pseudo-religion and an exhortation to rid religion of the dross and encrustations which really do not belong to it.

Now in his seventies, Shri Lal is an exemplar of the Gita dictum "Yoga is dexterity in work."

Standing first in an all-India competitive examination, he joined Indian Government Railways as Assistant Transportation Officer

in 1930. He was awarded the title of Rai Bahadur on January 1, 1947 by the then British Government of India.

In the Railways he held various posts such as Divisional Superintendent and Chief Operating Superintendent and retired in 1963 as Additional Member, Transportation, Railway Board. In 1969-70 he worked as the Oneman Expert Committee on Railway Compensation Claims with the Ministry of Railways, Government of India.

He has several books to his credit such as "The Gita in the Light of Modern Science," Somaiya Publications, Bombay, "The Art of Working", Asia Publishing House, Bombay, "Human Engineering or the Art of Administration," (in two attractive volumes), Book Centre, Ranade Volumes), Book Centre, Ranade Road, Bombay and "Manasika Dakshata," (Hindi), Gita Press, Gorakhpur.

His hobbies include trekking in the hills and reading and writing, his special study being integration

of religion with science.

ing and development of the body—including the senses and the intellect. It may be all very well to disregard one's own body but it is terribly wrong to apply the same principle to others and ignore their bodily needs for food, comfort, respect and the like.

Spirituality is developed by being tough and hardy in one's own sufferings but kind and com-

passionate to others'. But through a widespread misunderstanding we practise even-mindedness more often in the sufferings of others than in our own. Every one suffers as a result of this general indifference to the needs of sufferings of others.

Our ancient sages recognised two different aspects of God: one invisible and traditionally residing in heaven, the other

appearing as bird, beast and man. To worship these different forms of God they prescribed different methods; one by conventional religious exercises and other by common acts of duty or special acts of charity or social service. They laid very great stress on the latter type of adoration. In particular, at the end of the Bhagavata, in reply specific question to a Uddhava, Sri Krishna declared: "To regard Me as the one present in all beings, to look upon all beings as Myself in thought, word and deed is, I think, the best of all modes of worship."

If four religious teachers can be persuaded to give even half as much importance to the worship of the God in man as they do to the worship of the God in heaven, the face of our country will be changed in no time.

Religion is Quest of the Best

Spiritual development requires progress from good to better and best. Therefore, it is for religion to highlight the most fundamental and most fruitful lessons and to distinguish them from the The Gita has done this superb skill. In fact it is a book of fine distinctions, comparisons and contrasts. For example, Yoga is skill in action. Vibhooti Yoga is superlative skill. One chapter makes a distinction between divine and demoniacal properties, another divides into three grades many religious activities and acquisitions like faith,

knowledge and Yajna, which are believed to be always good and unmixed blessings. Similarly action is compared with inaction, Sannyasa with Tyaga, Swadharma with the renunciation of the fruit of action; the Manifest with the Unmanifest God, and the devotee who is dear to the Lord with the devotee who is not.

It has been well said that emphasis is exegesis. Change the emphasis and you change The whole trend of meaning. religious teachings is radically altered when the emphasis is shifted from one precept to another. What is often repeated and emphasised tends to rule out everything else. The priorities of religious requirements must be correctly fixed, separating the universal truth from the half the relevant from the irrelevant, the essential from the non-essential, and the important from the unimportant.

In particular, it should be realised that the religious obligations of the common folk cannot intensive, extensive of SO exacting as of the few who take to religion as a full-time occupation, much less of the saint who is in a class by himself but who, in spite of all his greatness, cannot be adopted as a model by and sundry without destroy ing the whole fabric of society. The religious instructions for the simple should be masses understand and easy to carry out

The layman whose main interest in religion is to live by

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teachings need concentrate only on the most important lessons which apply to him and which he should build into his character through daily practice. He should choose them with care, grasp their true import and scope and attend to the first things first.

Let me illustrate how shift of emphasis alters the whole course

of religion.

One variety of religion limits itself to adoration and considers right conduct and altruism as secondary and in any case as byproducts of adoration. Another school requires both worship and service as independent disciplines, with stress on the latter. These two varieties of religion, as discussed later, are as different from each other as chalk from cheese in respect of the effort they call for and the results they produce.

To give another example. The Gita has given the assurance that worship by works brings the highest perfection as well as God-realization. But the popular version has derecognised this kind of worship and this is one of the major causes of our down-

fall.

The Four Main Objectives

Our ancient seers laid down four major goals for mankind—Dharma, Artha, Kama and Moksha. Thus in the Vedas there are many prayers for wealth, happiness and glory. "We call on Thee for prosperity, to be free from sin and full of

wealth, leading to happiness day by day." (Rig). "May I be glorious among men! May I be the foremost among the richest!" (Yajur). "May we enjoy the earth by being glorious!" (Atharva). "May I be the most glorious!" (Atharva).

The Gita has clearly recognised the need for wealth and desires. In his own picturesque style Sri Krishna has identified himself with Kuber, the god of wealth (x/23) and, again, with the goddess of wealth (x/34). Among virtuous devotees those who seek wealth or other worldly goods are also noble, (vii/16, 18). Sri Krishna also declared: "In beings I am desire not contrary to Dharma." (vii/11).

We believe that desires—even Sattvika ones—and wealth are creations of the Devil, but according to the Gita they are creations and manifestations of God. We are told that desirelessness and poverty are passports to heaven but Sri Krishna

went so far as to teach:

Therefore, stand up! Win for

thyself renown,

Conquer thy foes, enjoy the wealth-filled realm! (x/33)

"The ancient civilization of India," wrote Sri Aurobindo in his book The message and Mission of India, "founded itself very expressly upon four human interests—first desire and enjoyment; next, material, economic and other aims and needs of the mind and body: thirdly, ethical conduct and the right law of

individual and social life, and lastly, spiritual liberation: Kama, Artha, Dharma, Moksha... except in very rare cases the satisfaction of the three mundane objects must run before the other; fullness of life must precede the surpassing of life... There was no preaching of a general rush to the cave and the hermitage."

Similar was the teaching of Swami Vivekananda who approvingly quotes from the Maha "The house-Nirvana Tantra: holder is the basis, the prop, of the whole of society. He is the principal earner... he must struggle hard to acquire these things: first - knowledge second wealth... A householder who does not struggle to get wealth is immoral. If he is lazy and content to lead an idle life. he is immoral because upon him depend hundreds. If he gets riches, hundreds of others will be thereby supported. Going after wealth in such a case is not bad, because that wealth is for distribution. The householder is the centre of life and society-It is a worship for him to acquire and spend wealth nobly; for the householder who struggles to become rich by good means and for good purposes is doing practically the same thing for the attainment of salvation as anchorite does in his cell when he is praying; for in them we see only the different aspects of the same virtue of self-surrender and self-sacrifice prompted by the feeling of devotion to God and to all that is his,"

In spite of all this the general teaching of our religion has. whittled down the four main obiectives to the single aim of God-realization liberation, God vision, for which the sole means is said to be prayer, worship, Japa or meditation. Artha and Kama are useless, if not positively harmful, for spiritual progress, and in any case one gets them automatically as a result of religious exercises.

But there is a fundamental error in our current thinking. We only take into account the acquisition of wealth and happiness by every one for himself alone, which may be, and indeed often is, harmful. But we forget the wider question of the crea-*tion of wealth and happiness for the community, which is a paramount duty of every individual Sri Krishna has repeatedly stressed this obligation using the terms Lokasangraha and Sarva Bhuta Hita and citing his own example as a tireless worker. To work hard to make others prosperous happy, to relieve want, sorrow and suffering in our midst -without seeking any reward oneself—is an act of sacrifice, which destroys sins and leads to the Supreme.

Wrong teaching of religion has reduced it to mere adoration and thereby pushed many essential duties into the background For example, hard work, right CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

and charity. It is wrong teachslighted again, which has prosperity and joy as unspiritual and made people poor, weak and miserable. As a result, wisdom, virtue and power, which should go hand in hand for the good of seldom community, are the found in the same person. degradation of our country is directly traceable to the neglect of three essential Purusharthas -Dharma, Artha and Kamawhich are indispensable not only as a training for spirituality but even for human survival.

Why Streamlining

For centuries past our religion, having limited its interests to religious activities, has thrown up eminent saints and sages from time to time; 'but in fields other than religion our record has been very poor and the general condition of our people has been deplorable. We should remember Gandhiji's advice that religion which takes no account of practical affairs and does nothing to solve them is no religion.

It speaks volumes of the state of our religion that our religious leaders, with a few exceptions. have done nothing for the solution of such pressing problems as poverty, corruption, indiscipline, casteism and untouchability.

They believe Lokasangraha, and the establishment of righteousness are the responsibility not of the religious, the righteous.

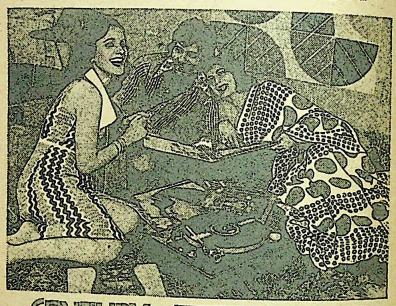
the God-fearing and the godly but of the irreligious, the unrighteous and the ungodly men of the world! A very funny situation indeed!

"We must recognise," exhorted Sri Aurobindo, "the great gulf between what we are and what we may and ought to be." As an aid to the highest perfection our people must be enabled to lead richer, nobler and fuller lives. Religion must actively participate in this task. Very definitely there is need to streamline our religion so as to make it a more effective instrument for the betterment of man and the world.

(To be continued)



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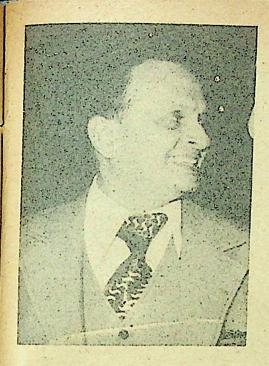
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Dynamics of Thought Control

V. RAGHUNATHAN

In IFE has been a mystery since the dawn of creation. What is life? Whence came this man? Where does he go? What has he come here for? What is that mysterious time which knows no stop, which cares not for kings or peasants, which takes no note of the tears of orphans or wails of widows but goes on uncaring in its own way creating universes in one place and dissolving worlds in another?

Thought control is the swiftest and most scientific, all-sided fall-free mode, helping to solve the riddles of phenomenal existence. This method gives complete mastery over the Nature—seen, unseen and unfelt—in a

scientific way. It is not any accidental stumbling upon fractional truths. The knowledge and control thus got is not limited by time or space or inhibited by environment or age, reception or rejection by votaries. It does not wait upon patrons, nor languish for want of them. Thought control confers on its worshipper a lordship over all sublunary possession. Every side of life is adorned, every faculty is enriched; knowledge comes, wisdom does not linger; the man lingers not on the shores of life. but treads a thoroughfare between the outer and inner worlds.

This universe is full of various forms of energy. The whole

space brims with activity and life. Everywhere are seen forces in ceaseless circulation. These forces of various kinds-all move without a jar. They seem to have no relationship at all, no correlation, nor kinship. Heat scalds, light dazzles, electricity shocks, sound sings, magnetism drags. But all of them are only one. They differ in the effects they produce, conditioned by the environments in which they manifest. The characteristics of the space impart their colour. That primal energy is Breath. (The term is preferred because, life is recognised by the presence of breath, and death, by its extinction.) All this phenomenon is the play of breath. The same breath that works the human body animates the external nature. Hence control of breath in the human body enables the reining of the cosmic forces. The control of breath, and its utilization for knowledge and power is the subject of "thought control."

Thought control consists of many facets. It pervades all functions of life. The first aspect is preparatory helping the training of the body. The body is the sole, sincerely serving instrument for the attainment of the supreme knowledge and supreme power. In spite of its thousand ills, it has a very great trait. As the man foots, it treads. This human body only

is suited for this acquisition, for in it only are
perfect levelled shelves for
knowledge of all shades and a
self-acting index guided by the
loving hand of "judicious
stupor," pointing to the concomitant series of facts for concerted actions. All bodies other
than human are fields of enjoyment and useless for onward
march and are only rest-houses
for the weary traveller through
the woods of life.

The training of the body is helped and compassed by acclimatization to an easy quiet posture with the body, head and neck erect, in a calm place, free of fear, at a quiet hour, with a steady unseeing gaze. Unwanted movements must be avoided. Food must be regulated in quality, quantity and composition. The mind must be cleansed of evil fancies, plannings and propensities.

The next step is the first step in the real control of the mind. Here the outflow of the mind is restrained. This is by letting the mad horse surge, rear, pitch or dive as it chooses, always holding the reins but a little loose. The man must be an onlooker on its mad course and pranks. Day by day, thoughts will be found to decrease and if real sincerity attends the efforts, surely before long, the mind will stand almost bare of thoughts.

Even at this stage, rudimen-

tary clairaudience, though not then under control, manifests itself. Real conversations heard though they may not be connected with the practitioner. But these should be brushed aside for they will again crowd the mind and prevent its blanking. This practice is styled relaxation in the modern language. · For a good rest to the body, the voluntary muscles must be relaxed. It means that they should not have any contractile force however small, straining the muscle and keeping it in tension. Many men sleep with somewhat contracted muscles. The test of complete relaxation is a limp member. The whole dead weight must be felt when lifted. It must behave like a chattel. This practice in the passivity of the mind is the necessary next rung in the ladder of thought control.

The third step is the practice in keeping one idea only to the exclusion of all other thoughts. This is the beginning step in concentration. This selected thought must be kept untarnished for a time. The mind may amplify, attenuate, modify, add or take away any aspect; cut, trim or prune it during the concentration but unallied thoughts must not even peep from a distance. The one very useful accessory is directing the look to the tip of the nose or junction of the eyebrows with unseeing gaze. The eyes must not be

closed which is a dire inveterate enemy of all concentration for. in the latter case, more often sleep will overtake the practitioner silently and surely. That highly concentrated state of mind is an acutely alert, active state? and fully conscious of the matter on hand but oblivious to all other things in and out. It is not a general slipping away of consciousness at all: In that concentration many secrets of the matter meditated upon will dawn on the practitioner and surprise him. The powers of mind, analytic and synthetic, will become more in magnitude and acute-

The next step is holding to one thought for a long time, undiminished and unswerving, without drift. Certainly it is taxing and tiresome, but no great thing is gained without a corresponding detriment. The fervent man is not deterred by the ardour of the task.

Nearing perfection the man finds in himself wonderful activities. His power of analysis is now great. His is a disciplined mind. In that state of contemplation, if he wishes to see the end and finality and truth of matter, life and mind, on those lonely shores he finds a magic bark "no helmsman steers." He can utilise the acute vision and penetrating capacity of his heart and busy himself with the origin, make up and play of nature.

gain a good working knowledge of the cosmos, yoke her forces to his chariot and ride wherever he likes and compel the forces of Nature to execute his commands, obtain whatever he wishes as fame, name, power or pelf. Thought control aims at this, and the nervous system, the organ of the conscious and subconscious mind; is the handle by which it is done.

The central nervous system works the body and the autonomous governs, trims, augments the control for a harmonious functioning of the whole organism, and activates the higher functions and activities supersensual plane. The supersensual plane, being the plane of subtler vibrations and mightier forces,, supersedes all physical forces. A capacity for conscious regulation of these, can effectively direct the physical forces from their wonted canals into the wanted aqueducts, feed fertile fields and reap richer harvests.

Of the many steps in the process, the breath control is considered first because that is the flywheel of the human machine. The internal combustion machine starts and maintains itself only with the flywheel. Likewise life starts with the first cry and is maintained by the breath; when that stops, the sojourn of man in the field of the senses ends. It is really not any control of

the air moving in and out that is meant by the 'control of breath' but the control of nerve-currents moving the breath to and fro.

Of all the involuntary functions of circulation, digestion, etc, respiration is partly voluntary. It can be suspended for a time though not normally for a long time. It is not ordinarily fully voluntary and not also cent cent automatic. Nature puts one system of each kind in highest co-ordination, the human frame to serve as a handle to transcend her imposed limitations. The limitations themselves are imposed upon man only to exercise his faculties and go beyond the confines of this limited life in the senses. recognise the breath forces, the wind is controlled: The main attention is on the lateral ganglea, two chainlike, very fine fibre-like structures, running parallel to the spinal column on its either side. It is the first part of the sympathetic portion of the autonomous nervous system. Through these flow the breath moving currents and we try to feel them. Intent thinking of them during the breath control exercises enables feel the us in due course to the shape actual movements in of trickling sensations along the sides pertinent to the breathing nostril and a hot sensation at the region of the last plexus. time they can be felt as some-

thing running up and down with the breath. Slowly manipulating capacity comes and later, other currents come under our cognition, one by one. Thus all come under our recognition and manipulation.

But why should these be controlled and in the process add more strain to the body already strained for bread-winning and upkeep of life? The mind goes out in various ways towards untruth, anger, covetousness and enjoyment. Purity of mind is riddance of all these avenues of waste and enjoins upon man the opposites of these. Practising control of mind helps this purity of mind; stopping the outflow of

mental energy is therefore the next step of control of mind.

Bodily purity is a must for an effective control of mind. The body is intimately connected with the mind and the body is the first charge on it. Only after attending to all the needs and fancies of the body, does the mind turn to other sides. Hence the body should be kept from distracting the mind as far as possible. Hence bodily purity is necessary. It is aided by keeping the body clean and free of harmful accretions. The body kept in an easy comfortable and erect posture least interferes with the mind. These are accessories to breath control.

(To be Continued)

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T. R. RAJAGOPALA AIYAR
THIRD VALLI

उत्तिञ्जत जाग्रत प्राप्य वरान् निवोधत । Arise, awake, and stop not till the goal is reached

तब् विष्णोः परमं पदम् । That is the seat of the Omnipresent God

निचाय्य तन्मृत्युनुखात् प्रमुच्यते । Realising the Supreme Being, one is freed from the jaws of Death

Seventeen verses constitute this remarkable Valli. The first verse differentiates between the Jiva and God, in man's body. The second states that man can attain to the Virat Purusha, or the Supreme Brahman. Verses 3 to 9 contain the striking Ratha Rupa Kalpana and defines the goal of the journey as the seat of the Omnipresent God. How to attain it is stated in verses 10 to 13. Verse 14 rings out a clarion call to sleeping man to get up, and strive for Vidya. The result of experience of God is stated in Verse 15. Verses 16, 17 are phala sruti.

The sangati or connection between the second Valli and the third is, as Sankara points out, that in the prior one Vidya and Avidya are mentioned, but no details are given. In this they are furnished by means of a vivid imagery.

WE shall start with verses 2 and 14, which deal with the capacity of man, and the call unto him, to rise.

यः सेतुरीजानानाम् अक्षरं ब्रह्म यत् परम् । अभयं तितीर्षतां पारं नाजिकेतं शकेयहि ।। २ ।। Verse 2.—"That bridge which conveys those who perform the Nachiketa-Agni to the Viral Purusha, the Apara-Brahman, and the Upasakas of Para-Brahman to Him, this bridge conveys both Karmins and Jnanins to the other shore of fearlessness." Both are capable of be-

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ing successfully attained by men at all times. The idea that men of olden days were more spiritual, that they were giants and we are dwarfs and that we cannot achieve in the Karmic or Jnanic field what they did, is utterly groundless and is the enemy to progress.

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधतं।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पयस्तत् कवयो वदन्ति ॥ १४ ॥

Verse 14.—"Arise, awake, seek out the great ones, the Gurus, and learn spiritual truth from them. The wise seers state that the path of knowledge is as keen as a sword's edge, difficult to get across, and inaccessible" (V. 14).

Both those great books—the and Katha-Upanishad, Bhagavad Gita contain clarion calls to men to cast aside and, trampling down their lower nature, rise to the full height of the divine, which is inherent in each man. I cannot do better here, than to translate the explanation of this verse by that great commentator Sankara, as it is a bit of the best prose-poetry of that greatest of stylists and is great, heartening besides a challenge.

"Since it is only when a man dissolves all in the Purusha, Atma or Self, all this imaginary structure of the universe, of the entire nature of Kriya-Karaka-Phala—the Act, the Doer, and the Fruit thereof—this structure

raised and sustained on Nama-Rupa-Karma-Name, Form and Action—by the projection of false knowledge; and like one, who seeth water in a mirage, serpent in a piece of rope, and tarnish in the sky, gets relief only when he realises the basis of the mistakes he has made, in his not having known correctly the real substratum, viz., the mirage, the rope, and the sky respectively, it is only, by true knowledge of his Self that man gets relieved and peaceful and attains the goal of his life. Hence, all ye creatures, who are sunk in timeless sleep, arise, to behold the real substratum of your self. Turn your faces towards Atma, awake! Destroy this infernal sleep of ignorance, the seed of But how? all your sorrows. By seeking out the great ones, teachers who have experienced Truth; and learn, practise make your own, what they teach, and experience in themselves. For lo! "I am my true Self" declares the Sruti. Experience it in yourselves. Since the truth is very subtle and can be grasped only by a very keen intellect, like a fond and tender mother, the Sruti cries out, "My child, do not neglect this!" Man's intellect has to be fashioned remarkably keen to know Self. How keen should it be? The Sruti says--like the edge of sword which is continuously whetted; difficult to cross-just as a man cannot walk over the edge of such a sword, even

difficult to attain is Brahma Vidya. The Kavis, wise ones describe the path of knowledge in these terms; they speak thus—'since the object is very subtle, the way to reach it is very hard.'

We revert to the opening verse. इतं पिबन्ती सुकृतस्य लोके गुहां प्रविद्यो परमे पराधें।

छायातपौ ब्रह्मविदो वदन्ति पञ्चारनयो ये च त्रिणाचिकेताः ।।

Verse 1.—"Two beings even, have entered the supreme sky in the heart of man, to taste in the body, the results of his actions—good and bad. Brahma-Vadins, as well as the Karma-Vadins who have performed the five-fold fire-rites or the Nachiketa-Fire Sacrifice, both state that these two beings are opposed like the sun and the shade." The one is God, who is like the sun; the other is the Jiva, who is shrouded like the shade. Though both are stated, broadly, to taste the fruits of man's actions, it is only the Jiva who does so and not God. This prefatory verse is for the purpose of stating that man has to attain the goal of God, to be described in detail below. And now comes the famous Ratha Rupa Kalpana.

आत्मानं रिष्यनं विद्धि शरीरं रथमेव तु। युद्धि तु सारींथ विद्धिः मनः प्रग्रहमेव च।। ३।। Verse 3.—"Know the Jivatma of man to be the Rathi, the traveller or the proprietor of the chariot; the body his chariot; know the Buddhi to be the charioteer; the mind to be the reins."

Sankara states: In this verse is personified the means of travelling, of him, the Jiva who is rendered a Samsarin by his Upadhis or limiting factors; the Jiva who is either qualified by his Vidya to drive to Moksha or disqualified by Avidya to drive to Samsara—the means of travel. the means of driving to either of these goals—to wit, the body personified as a chariot. Rathi is the Samsarin who drinks the cup of the fruits of his past The body is fittingly a chariot since it is drawn this side and that by the senses. It is the Buddhi or intellect that has got directs' all discrimination which acts of the body for good or The mind is the reins inbad. ducing the senses.

इन्त्रियाणि ह्यानाहुः

विषयांस्तेषु गोचरान्।

आत्मेन्द्रिय्मनोयुक्तं

मोक्तेत्याहुर्मनीविणः ॥ ४ ॥ यस्त्वविज्ञानवान् भवति

अयुवतेन यनसा सदा।

तस्येन्द्रियाण्यवश्यानि

बुब्टाश्वा इव सारथे:।। ५।।

यस्तु विज्ञानवान् भवति । युक्तेन यनसा सवा।

तस्येन्द्रियाणि वश्यानि सवश्या इव सारयेः ॥ ६ ॥

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Verses 4 to 6.—"The wise declare the Indriyas or senses to be the horses; the objects, to be the roads; he who is composed of the body, the senses, and the mind to be the Bhokta, the enjoyer."

This is an important definition by the Sruti and Sankara's comment on this is: Those able to discriminate, style that Atma or Self as Bhokta or Samsarin, who is joined and mixed up with the senses and mind. body. enjoyment cannot be predicated of the pure Self, enjoyment by Self occurs only by reason of its upadhis, like the Buddhi. Another Sruti also shows the nonenjoyment cannot be predicated of the pure Self, enjoyment by Self occurs only by reason of its upadhis, like the Buddhi. Another Sruti also shows the nonenjoyment by the pure Self-The Self 'seems' to think and It is only—if this is the real condition—that the attainment of Vishnu's seat place by the Jiva by the imagery of the chariot, will fit in; never otherwise, for if the Bhoktritva/enjoyinherent conment were an comitant of the Jiva, he cannot at any time and by any means shake off his nature and attain whose Buddhi He intellect knoweth not discrimination and whose mind is never at get out of control, his senses, control even like the wild and uncontrolled horses of a charioteer (V. 5).

On the other hand, he whose Buddhi knoweth discrimination, with mind ever under control, his senses are obedient, even like the good tame horses of a charioteer (V. 6).

यस्त्वविज्ञानवान् भवति अमनस्कः सदाऽगुचिः।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

Verse 7.—"He whose Buddhi is without discrimination, with mind not under control, and hence always impure, reaches not that goal but falls into Samsara—endless birth and death."

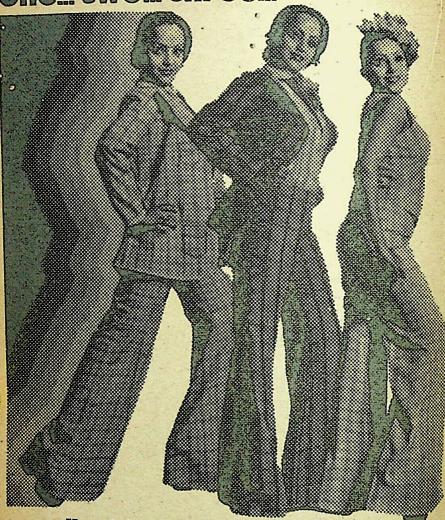
यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः । स तु तत्पदमाप्नोति यस्माव् भूयो न जायते ॥ ८ ॥

Verse 8.—"On the other hand, he whose Buddhi has discrimination, with mind under control, and hence pure, reaches that goal, in which there is no more birth."

विज्ञानसारिथयंस्तु मनःप्रग्रहवान् नरः। सोऽध्वनः पारमाप्नोति त्रंहिष्णोः परमं पदम्॥९॥

Verse 9.—"That man who hath a discriminating charioteer with mind under control accomplishes the journey safely and reaches the goal—Tad Vishnoh Paramam Padam—that supreme and glorious seat or state of Vishnu, God who is Omnipresent." This is after all nothing but man's

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own inherent divinity which he had forgotten for a time due to his Pramaada or carelessness and negligence, and his Bahirmukha Drishti or his going outward through the senses towards the objects; he has now corrected his error and hence regained his own glorious Self and there is no more sorrow for him.

The next grouping of verses in this Valli occurs in Verses 10 to 15; and we cannot do better than give Sankara's preface here: 'Man should make an effort to reach his goal of Vishnu's seat, by starting from the first step of his gross material senses and ascending in the scale of his being to higher, subtler things, and objects nearer to and more intimate to his self until he realises it as his own self—it is for this purpose that this portion begins.'

्इन्त्रियेभ्यः परा-ह्यर्याः अर्थेभ्यश्च परं मनः ।

्यनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः ।। १० ।।

महतः परमध्यन्तम् अन्यक्तात् पुरुषः परः।

'पुरुवान परं किचित् सा काष्ठा सा परा गतिः ॥ ११ ॥

Verses 10 and 11.—"Higher than the senses are the objects;

higher than the objects is the mind; higher than the mind is Buddhi the intellect; higher than the intellect is the cosmic Atma; higher than that is Avyakta, the unmanifest; higher than Avyakta is the Purusha; there is nothing higher than the Purusha; He is the summit and final goal."

From the gross ground base of the senses we go up and upsubtlety, spirituality, greatness, inclusiveness, and nearness to the inner core—until we come to the Purusha, the very Self. "Since there exists nothing else than the Purusha who is intelligence in esse, hence He is the ultimate end of subtlety, greatness and selfhood; the progression of these three here; here also stop the wanderings of poor Samsarins in endless blind mazes. For lo! the goal is attained reaching which reverts not to man "declares the Gita" (8-21, Sankara's commentary). By the 'senses' etc., their subtle terms cause-origins, the Bhuta Sukshmas are meant. By the term 'Atma' the cosmic mind, Hiranya Garbha Brahma is meant, 'Avyakta' Prakriti, Nature, Maya by which God projects the universe.

(To be continued)

A man should never be ashamed to say he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

—Pope



FORTRAIT OF A YOUNG LADY Andrew Wyeth

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ANDREW WYETH

-The Moody Realist

V. K. SUBRAMANIAN

reates is "an old, weary, sad and scarred" world. His trees are naked, his landscapes are desolate, his figures create a feeling of pity. There is an atmosphere of sadness and pain in almost all of his paintings. He is said to evoke "an enormous sense of melancholy for all mankind."

Yet, it is not merely melan-cholic mood which Wyeth conveys but something deeper and mysterious. He evokes in his paintings the same eerie effect which Henry James creates in his ghost stories like the Turning of the Screw. At first sight, his paintings present a calm and serene atmosphere, but gradually a weird feeling creeps over the viewer and disturbs his tranquillity.

In an America, rocked by new and synthetic art-movements like abstract expressionism and Pop art, Op art, etc. Wyeth stands alone and aloof, at the heights, respected and admired a "realist" painter painting the surroundings and people of his home environments with a sensitive, poetic, realism.

Andrew Wyeth's paintings are not mere inert, true-to-life reproductions but are surcharged with emotion and communicate intense feeling. His realism may hence be termed as "symbolic expressionist" realism. He selects for his subjective feeling only what is necessary to the painting. He "pulls things down to simplicity."

Wyeth explains his approach to painting thus: "I am an out-

doors painter....I want more than half the story. There are some people who like my work, because they see every blade of grass. They are seeing only one side of it. They do not see the tone."

With characteristic humility. "If I ever and humour, he says: really develop into something worthwhile as an artist, it will be when I have no subject at all." About abstract painting Wyeth "I like their movement and their excitement. But why limit yourself? Why not tell the whole story? He, however, "I am a pure abstracadds: in my thought. If you can combine realism and abstraction, you have got something terrific.

Wyeth was born in Chadds Ford, America in 1917, the fifth son of N. C. Wyeth, a book-illustrator of some renown. The young Andrew was fond of adventure and an admirer of Robin Hood, D'Artagnan and When he Dracula. was Andrew painted pictures water-colour of musketeers and maidens. At the age of 15 he illustrated a book. He held his first one-man show in New York gallery in 1937 when he was 20.

His father was his principal teacher in art. He continued to study and paint with his father until the latter's death in 1945. His father used to advise him, "Sop up every experience of life and then don't forget to



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wring yourself dry in expression."
The son has dutifully followed the parental advice.

Wyeth's medium of painting is what is known as tempera, that is colours mixed with egg yolk which was a favourite medium of all artists till the discovery of oil paintings.

Wyeth's most famous painting is Christina's World (1948) which shows a crippled woman crawling in a field and looking up to the horizon. This is now at the Manhattan Museum of Modern Art.

Other paintings of Wyeth include Her Room (1963) which fetched the aritst \$65,000 the highest price ever paid by a museum for a work by a living American artist. Wind from the Sea (1947) which depicts frail window curtains lifted by a gust of breeze, Distant Thunder (1961) which shows a woman (modelled by Wyeth's wife) and a relaxing on green lawns lit in places by sun-light and Gentleman, the portrait of an old man (which was purchased by the Dallas Museum of Arts for \$58,000), The Mill (1962) which shows a bleak landscape, Miss Olson (1952) a depiction of a lonely, desolate woman petting a cat at her breast, Flock of (1953) which depicts Crows stark, snowy landscape, Weed (1951) which Trodden symbolically depicts the walk of death over the hills by highlighting walking boots and Trophy



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(1963) which indicates the artist's frightened response to animal horns hung on a wall.

Wyeth is hardly known outside America. No foreign museum or collectors have ever bought his works but his appeal in his own country is tremendous. His shows are attended by more people than those of any other American painters.

President Kennedy selected him for the conferment of United States' highest civilian honour—"the Medal of Freedom."

As the citation presenting him the medal said, "he has in the great humanist tradition illuminated and clarified the verities of life."

ANCIENT INSIGHTS & MODERN DISCOVERIES

An Appeal

Our readers are already familiar, from material earlier published, with the Bhavan's Project, Ancient Insights and Modern Discoveries, intended to give to the sporadic efforts of scholars and scientists trying to correlate ancient insights and modern discoveries, a common platform for a systematic and sustained follow-up. This Project is of very large dimensions both in scope and in depth.

It has been conceived as a national copperative endeavour. We have also contemplated to enlist the support of the other nations of the world.

In such a project of large dimensions, success depends upon the goodwill, the cooperation and assistance of every one. We are quite aware that many are interested in one or the other of the various subjects that come within the scope of this project.

It has been decided to take up the following four subjects out of a number of possible ones for intensive study and research. In fact, on some of them work has already begun-They are:—

- (i) Astronomy and Radio Astronomy:
- (ii) Atomic Theory;
- (iii) Biology and Medicine;
- (iv) Philosophy.

To ensure that this ambitious Project meets with success within a reasonable time frame so that its fruits are made available to the public at large in the not-too-distant future, assistance and support are solicited by Bhavan from all persons and agencies connected with or interested in this Project work which involves as a first step a thorough survey of published material, manuscripts and information about persons engaged in similar researches.

To be more specific, kindly intimate us:

(i) Manuscripts:

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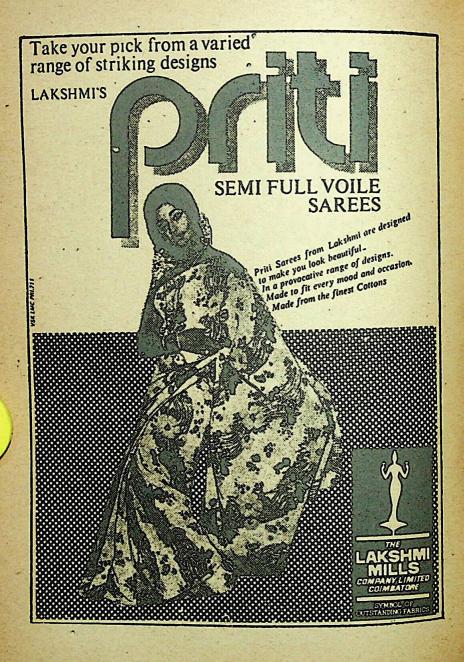
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MIRACLES

AVADHUTSWAMI MAHARAJ LIMAYE

SOME TIME ago there was some hot debate and even some mud-slinging on the subject of the happening of miracles in

the spiritual world.

The persons involved in the dispute fell into three categories, (1) Those having some spiritual powers believing that they can perform miracles, (2) Devotees believing that Spiritual Masters have some powers to perform miracles, and (3) Scientists and magicians believing that miracles have no existence and that the so-called miracles are nothing but some scientific phenomena or slight of hand. Even a challenge was thrown with the offer of a great reward to prove that miracles do really happen.

The spiritual truth emphasizes the all-pervading and omnipotent existence of God, who becomes apparent in the form of Universe. The Universe is therefore nothing but the apparent form of omnipotent God and can be believed as the greatest miracle that could have ever

happened.

Once this miraculous creation

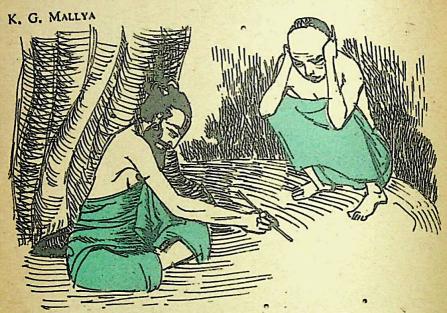
and existence of universe is accepted as truth, can there be anything in this world which may either be a Nature's phenomenon or something done by man, which can at all be called a miracle? Anything may happen or may be done in this universe, but it can prove only the omnipotent power of God and not a miracle about which man can boast or pride over.

No doubt, some unusual things beyond the imagination of man do happen in the spiritual world. They are nothing but forms of realization experienced by ardent devotees of God and His spiritual existence. This experience is limited only to the devotees concerned and can under no circumstances be a subject matter for discussion by others who have no such realization.

In short, those who realize the so-called miracles, do not find it necessary to talk about them to others and those who have no such realization have absolutely no right to talk about them.

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THE news of the arrival of the 'Sadhu' spread like a wild fire

in the village.

"You know, beneath that tall pipal tree he is seated in deep meditation. Nobody knows when he came and from where he came!"

"He seems to be young. But you know, from the beard, the long hair, the moustache and the lustre on his face one can easily say that he must have definitely acquired some super-

* Heavy bets used to be laid on wishful surmises as to what would be the last digits of the New York Cotton Market's opening and closing rates. The present version of the New York Cotton gambling is known as "Matka."

natural powers!"

"No doubt about that. He always keeps on chanting God's name by counting the beads of

the rosary in his hand!"

While the villagers were taking like this, they saw Shamana coming with a plate of bananas in one hand and a pot of mikin another.

"Hey, Shamanna! Where do you go?" They enquired eagerly.

"You know that 'Sadhu' beneath the pipal tree? This is an offering for him!"

"Do you know who he is?"

"How can I know who he is?
"Prostrate before a Sadhu" that
is what the shastras say. I am
just following the commandment

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of the scriptures!"

"Shamanna quoting scriptures!" A few whispered: "Perhaps the *New York cotton number is favourable to him."

Shamanna, followed by a few villagers reached the spot where the 'sadhu' sat meditating.

He kept before him the fruits and milk. Retracing three steps he prostrated and then reverentially said, "Guruji, we in this village are honoured by your visit. By a simple touch of your holy feet the village is purified. Please open your eyes and bless us!"

The 'sadhu' opened his eyes, looked round for a while and saw the milk pot and bananas. Without uttering a word, he took the pot and gulped down the milk. From the plate he took a banana and ate. Then signalling one by one to come near, he gave away the fruits. Without opening his mouth, immediately thereafter he took the rosary and started muttering God's name, closing his eyes again.

"Friends, let us not disturb the Guruji!" Shamanna told the gathering, and everyone left.

A week elapsed. By then, Shamanna had virtually become the caretaker of the 'sadhu' by offering milk and fruits every-day regularly but somehow the 'sadhu' never broke his silence, nor did he give any clue to his identity.

"He must definitely be having supernatural powers!" felt many. A few villagers thought of approaching the 'sadhu' for solutions to some of their personal

problems.

They came and narrated their problems when Shamanna stood next to the 'sadhu' giving his palms, listening attentively. They 'sadhu' heard them patiently but without even uttering a single word, first threw up his hands beckoning heaven and then joined his palms in salutation indicating that they should pray to the Almighty God and seek His

refuge.

This was the only answer the 'sadhu' was giving to everybody and the villagers who expected some miracles from him were They disappointed. Shamanna secretly and standing behind a tree whispered in his ears: "Hey, Shamanna, we do not know how you have fallen into the trap of this 'sadhu'. Just see! He does not have any solution to any of our problems. He cannot work wonders. simply chants and chants-not even speaking freely. What is the fun in your feeding him everyday?"

Somehow Shamanna had developed a liking for the 'sadhu'. He pondered for a while and said, "Why, I know—great and powerful 'sadhus' don't speak. They don't give immediate solutions to our problems. But you know, even if they throw a fleeting glance at you or even if the breeze that blows from their side slightly touches you, all your problems will vanish imme-

diately! I have been observing that ever since I started serving this Guruji...." He stopped there for a while.

"Why, what has happened?"

They were eager to know.

Shamanna did not reply.

The villagers kept on guessing. Though Shamanna was not a gambler in the strict sense of the term, every one in the village knew that he was losing considerably by betting on the opening and closing figures of New York cotton. They thought that he must have initially had some windfalls ever since the 'sadhu' had arrived.

"Now we understand!" They smiled and went back to the 'sadhu' and prostrated, convinced

-as it were.

In fact ever since the 'sadhu' came, Shamanna had totally forgotten the New York cotton, but now their words brought him back to the world of New York cotton! He thought of seeking the blessings of the 'sadhu' and trying to recover all that was lost over years. When the crowd of devotees dispersed, he prostrated before the 'sadhu' and politely addressed, "Guruji!"

The 'sadhu' looked up at him

questioningly.

"I have a favour to seek!" He gently murmured.

The 'sadhu' nodded his head

silently.

"Can you suggest me a two digit lucky number?"

The 'sadhu' looked puzzled. Not breaking his silence, with his

fist he made a gesture of "why?" "I am sorry I have a bad habit of betting on New York cotton rates. I want to try my luck!"

With his fingers the. 'sadhu'

patted twice on forehead.

"I hope I am not making you Shamanna was still more polite.

Somehow the 'sadhu' looked perplexed. Then taking a blade of grass drew a big circle on the

ground.

"Oh, it is zero!" Shamanna said, "I need another digit complete the number!" 'sadhu' now drew a vertical line.

"It is zero one!" Shamanna was very happy. He prostrated again and without losing time ran to the village. He went straight to Ranganna's New York cotton were secretly accepted. He had five rupees which he tendered as his stake.

From Mangalore the morning bus used to bring newspapers carrying the New York cotton

rates.

Early next morning, Shamanna was waiting for the bus. bus came. The conductor handed over the bundle of newspapers to the news agent from copy. Shamanna snatched Hurriedly he went through columns and there he saw cotton rates, and lo, it was incredible! The same lucky number quoted by the 'sadhu' was there, and Shamanna ran to Ranganna's Without uttershop jubilantly.

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ing a single word, Ranganna placed Rs. 405/- in Shamanna's hands. He went to the next shop and bought half a kilo each of sugar candy and dried grapes as a special offering to the 'sadhu'.

The 'sadhu' threw a look at the offering of grapes and sugar candy and looked questioningly at Shamanna who looking even more devoted stood silently.

Day by day the visitors to the 'sadhu' were on the increase though he never broke his vow of silence. However, everyday Shamanna had an urge to ask again, for a lucky number but somehow as there was no privacy he could not ask.

One day being unable to resist the temptation he took a piece of paper and a pencil and approached the 'sadhu' when there were only a few devotees around. Then holding the paper and pencil before the 'sadhu' he said in a low tone, "'Guruji, one more lucky number please." You can just jot it down on this piece of paper!"

The 'sadhu' became unhappy. He shook his head in dissent.

"Please oblige me this time. I will not bother you again!"

Reluctantly the 'sadhu' took the pencil and paper and became thoughtful for a while. Then he wrote a big 'one' and to its side 'zero'!

Shamanna received the paper devoutly back. He secretly took his purse and verified. Barely

three rupees. "No! This will not do!" He thought: "This time I must not only recover all that I had lost but also something for my future. But where to get the money to bid?" He thought, considered and then decided to sell the last gold ornament his wife was wearing, the sacred 'thal."

The ornament was sold to the village goldsmith for Rs. 1,000/- and from there he ran to Ranganna to register his number.

"This is too big a stake!"
Ranganna cautioned: "Don't venture it!"

"Why do you bother when I am ready to bear it?" With an air of confidence of winning the fortune, he kept the money before Ranganna.

"O.K. then!" Ranganna

accepted.

The next day the bus came with the bunch of newspapers as usual.

Shamanna with his heart thumping looked for the figure. It was "zero one" again instead of "one zero!" His entire body perspired and limbs lost strength. However, in the very next moment, he regained his strength and felt that he was totally deceived by the 'sadhu' whom he had trusted and offered milk and fruits all these days.

Swift as lightning he ran to the pipal tree where the 'sadhu' was still meditating. There was nobody around.

"Guruji," in a loud and

rough tone Shamanna said, "You have deceived me!"

The 'sadhu' opened his eyes, smiled graciously for a while, and breaking silence for the first time, said, "Sit down!"

- Wonderstruck, Shamanna me-

chanically sat down.

"Tell me what has happened!"

The 'sadhu' asked.

"You gave me a number last time and I won!"

"You gave me a number yesterday and thinking that I might win I staked my fortune and lost everything!" Unmoved, the 'sadhu' smiled brightly and said, "Do you know why I have become a Sadhu?" After a pause he continued: "It is the same New York cotton that made me renounce this world! I lost home, property, wealth, family, fame and everything! Initially one may win but in the end none will succeed in gambling!..."

Shamanna gaped at him with

astenishment!

The 'sadhu' took his rosary, patted Shamanna on his back and without further loss of time left that place.

In this world a great deal of bitterness amongst us arises from an imperfect understanding of one another.

Charles Dickens



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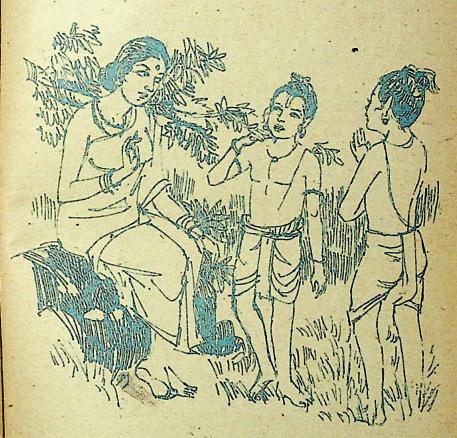
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DHAUMYA

DR. D. LAKSHIMANA RAO & A. Y. V. NARASIMHA MURTHY



THE story of Dhaumya is one of silent service to those whom he chose to serve, and of humility and self-effacement in such service. It is enough to indicate the eminence of this sage in respect of his personal purity

and scholarship to point out that he was the purohit or well-wisher of the Pandavas, though the English rendering of the word is inadequate to convey the purohit's devotion to the welfare of his masters. In spite of his learning, we never find Dhaumya arrogant or egoistic, or hot-tempered. He represents for us the laudable ideal of learning combined with humility and devotion. It is therefore instructive for us to learn about the life of this great sage.

Dhaumya was the son of Maharshi Vyaghrapada, who was learned in the Vedas and the Vedangas. Dhaumya had a brother named Upamanyu. Like all the other sages who cared not for possessions of this world, Vyaghrapada was poor. But the minds of young boys can hardly be expected to grasp the higher values of the realm of the spirit and to look upon things concerning the body with the same disregard as their elders.

This is very well brought out in the following story about Dhaumya. Once Dhaumya and his brother went to the hermitage of another Rishi, and happened see a cow. Having never seen one so far, they could not know what it was until their friends told them that it was a cow and that it gave sweet milk which could be used to make milk porridge. Obviously, their description of the enchanting taste of this milk porridge was so vivid that the two boys fell in love with the idea of milk porand determined to their mother make it as soon as they got home.

Accordingly, as soon as they got home, the brothers told their

mother what they had seen and heard, and asked her to make them some milk porridge. Only then did they learn from their mother that a cow cost money, and that they were too poor to have a cow. At first mother made some porridge without milk, and served it to them as milk porridge. But the taste of it was not as they had been led to expect by friends. Nevertheless, they ate it, thinking it was milk porridge, they had never tasted the real thing. But when, a few days later, they visited another Rishi who was performing a yaga, they had occasion to taste milk porridge at the feast held in that connection.

Then they realised how they had been deceived. On reaching home, they asked their mother why she had misled them about The pour the milk porridge. lady was then constrained to tell them about their poverty how they could not afford a cow. The boys then asked her to tell them how they could obtain cow's milk and even promised her a share if they succeeded. Their mother was touched their innocent talk, and told them that only Siva could fulfil their desires.

The two brothers then went to a lonely spot and started their tapas. It is possible that in their innocence and inexperience, they underestimated the magnitude of

the task they had undertaken. For many years they continued their penance undaunted by the hardships they had to bear, until at last Siva, pleased with their devotion and tenacity, stood before them. He appeared to them together with his consort Parvati, and his retinue of celestial beings. The two boys, now grown into full manhood, fell prostrate before the Lord. Upamanyu submitted that their penance had started with a simple desire, and begged Siva to vouchsafe to them and their posterity abundant supply of cow's milk. Besides, he entreated the Lord to bless his brother Dhaumya who had undergone all the ordeals with him.

Siva was pleased with their innocence and determination. In his benevolent mood, the "O lads! Lord said to them: You have won me with your devotion and ardour. Wherever you go, that land shall lack milk and grain. May your lives be long and fruitful!" Bestowing this boon on the boys, the Lord vanished. Upamanyu remained behind as he had decided to set up his own ashram while Dhaumya bade him farewell, crossed the Bhagirathi himself river and built ashram on the banks of the holy river.

By the time we next hear of Dhaumya, he has become the purchit of the Pandavas. We read that a certain Gandharva

king named Angaraparva was defeated in combat by Arjuna. But he soon appreciated the valour of Arjuna and became admirer. Thereupon became the well-wisher of the Pandavas, and advised them to secure a learned and holy Brahmana their as purohit. Even the mightiest ruler must worship Agni (the Fire God), and for this he needed a purohit. He told the Pandavas that in their condition they would well to have the constant advice of a learned and pure man. Arjuna then begged him to name person who possessed these qualities. The Gandharva king thought for a moment and suggested the name of Dhaumya. Thereupon the Pandavas went to Utkacha where Dhaumya was, and entreated him to be their The sage graciously consented to be their preceptor.

Shortly after this, the Pandavas left for the capital of Panchala, where they took part in the swayamvara of Draupadi, the princess of the kingdom. Arjuna won the hand of the charming princess by winning the archery contest, arranged for determining the successful suitor. On the advice of Vyasa and Kunti, the five Pandavas married her together, though even in those days one woman marrying five men at the same time must have appeared unconventional.

Later, Dhritarashtra, who knew what was just, though he

WITH BEST COMPLIMENTS

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Telephone: Nagda, 38 & 88 did not have the firmness to put it into action, divided the kingdom into two and gave half of it to the Pandavas, as was their due. Viswakarma, the architect, built a new capital named Indraprastha for the Pandavas. Dharmaja and his brothers began to rule the kingdom. Before long, in accordance with the advice of Narada and with the blessings of Lord Krishna, Dharmaja performed the rajasuya under the supervision and guidance of Dhaumya.

We next see Dhaumya advising and comforting the Pandava brothers during their exile the forest consequent on the defeat of Dharmaja in the game of dice he played with Sakuni. The story of Dharmaja being cheated and defeated by the wily uncle of Duryodhana is too well Dharmaja lost his known. kingdom and even Draupadi in the game, and had to spend twelve years in the forest together with his brothers and Draupadi. Dharmaja and his brothers, being wise, were not excessively grieved about the hardships they had to undergo in the forest. But they were really grieved at their inability to feed the Brahmanas who had followed them into the forest out of their devotion to the Pandavas. When he understood what was agitating their minds, Dhaumya advised them to pray to Aditya, the Sun God, and taught them how to worship the sun. The Sun heeded their prayers, and gave them an akshayapatra, a food vessel which would supply the Pandavas with their daily requirements of food as long as they styed in the forest, and would not become empty for the day until Draupadi had had her meal.

During this exile of the Pandavas, the sage Narada visited them in the forest. He told Dhaumya that the sage Romasa considered it advisable for the Pandavas to go on a pilgrimage to the various holy places. Before long, Romasa himself came there and promised to lead the Pandavas on the pilgrimage.

we meet Dhaumya at the time of the of exile end the of Pandavas, and just before their going to the court of Virata in various disguises to spend a year unrecognised by anybody, as per terms of agreement with Duryodhana, consequent to the defeat of Dharmaja, in the game of dice with Sakuni. Dhaumya knew that the Pandavas would have to spend the year in the role of servants in the court of Virata, though they would be occupying honourable positions. With his great foresight, he understood that the Pandavas would need good advice and guidance to live their unwonted roles of servants. As their purohit, he was really concerned with their welfare and wanted their tribulations to come to an end as quickly as possible.

Finding the Pandavas grieved at having to leave all those beloved Brahmanas behind, he assured

them that they would once again able to entertain them as they came out of the soon Meanwhile thev ajnatavasa. would carry with them the blessings of these Brahmanas. then offered them advice on how to conduct themselves servants, considering that so far I they had been only the recipients, and never the givers, of services. The Pandavas, for their part, took the advice in the spirit in which it was offered. Dhaumya said to the Pandavas:

"After you enter the court of a ruler, know your place. Take your seat and be composed in the presence of the king and other dignitaries, and do not betray any emotion. Study well the needs of the master serve him at the right time. not let it go to your head, even if you win his favour become his confidant. Never try to imitate the ruler in any respect or appear to compete with or challenge him in any respect even if you are better than he in that respect. The king in his anger makes no difference between one man and another, and even his own children might not escape his wrath. Therefore be careful not to cause pain to anybody, though you happen to be the favourite of the king. No secrets of the court should be divulged. Never seek appear to seek intimacy with the inmates of the harem, and not try to humour the servants of the ladies' apartments. Never sit before the king, queen or other members of the royal family unless you are asked to. Yawning, sneezing, and spitting are best avoided when in the presence of royal personages, and even smiling is to be done, not openly, but only discreetly. Never pick a quarrel even with a beast that belongs to king."

Having given the above advice. Dhaumya blessed Pandavas and bade them farewell. princes were in great Pandava sorrow to leave their well-wisher other Brahmanas behind. But they recognised the inevitable, and accepted it. requested Dhaumya to look after the sacred fire of their family during their absence, bowed to his feet and then took their leave. They sent a few of their followers to Drupadapura and a few more to Dwaraka, asking them to say. if asked about the Pandavas, that they had left them in Dwaitavana and had not heard of them since then.

After Pandavas the triumphed over the Kauravas in the Kurukshetra battle, it Dhaumya who conducted ceremonies leading to the coronation of Dharmaja as sovereign find all, we All in Dhaumya a learned but humble sage, prepared to undergo hardships with those whom he wished He is for us the combination of humility with learning, and deserves our fullest 000 respect.

Beauty

SMT.

SAVITRIBAI KHANOLKAR

SOME say beauty is only skindeep but I feel it is soul-deep indeed. How often one meets the most plain-looking women radiating beauty through the kindness of their smiles, the light of love in their eyes due to their goodness of heart and pure mind!

Whatever one might say today regarding the modern woman's aggressiveness, it is true nevertheless that modesty fits a woman better than her other qualities and certainly adds to her beauty!

A woman who forgives because she understands others' foibles, peoples' difficulties; who cares she feels for their because troubles and rejoices in their joy, who loves all mankind as own children, she would her woman is free such a from blemish, free from fear, greed and jealousy and no matter her physical looks, she glows with perfection.

Defects of character are mere weaknesses of the mind. We should not allow our lower mind to have the upper hand but cancel its bad advice with good thoughts.

Envy, jealousy, fear—all creates enough poison in our system to ruin the best of complexions.

Bad blood mars your beauty and no amount of beauty packs will hide your twisted personality.

Kick these nefarious habits out of your system. For the more you indulge in these bad thoughts, the longer will you remain their slave. They will become compulsions which you are unable to control.

Therefore reassess your values; remember you are not so and so but you are the immortal child of the Infinite, temporarily inhabiting this body and bearing a name; you are not the body, not even the mind.

If you don't succeed in reasoning your mind, give up and let the blissful Lord take over. Leave things in His hands, completely and trust Him! Our worldly possessions do not follow us wherever we go. When this 'incarnation' is over, the thread tying you to your home, your wealth, your relations and friends snaps often without warning and yet we vouch so much love and care on these transitory things!

Beauty of the body without the radiance of the Soul's beauty is unreal. It is flat, artificial and insignificant.



RAJAJI

the great dissenter

3

T. V. VISWANATHA AIYAR

SINCE Rajaji was at once an intellectual and a dissenter, he could easily see through propagandised indispensability of any particular party, programme or ideal.

Indeed William Pitt almost had the last word on the subject when he observed that "necessity is the plea for every infringement of human freedom. It is the argument of tyrants and it is the creed of slaves."

However, the saving grace is derived from the human condition itself. For somehow human nature cannot be distorted for too long a time; in fact it has a tendency to right itself in the ultimate analysis. As a French philosopher once put it, "You may chase Nature out of sight but it returns at a gallop."

Here one should never forget that the scientific, political or religious heresies of today become the reigning doctfines of tomorrow—a situation reflected by the mighty procession of powerful dissenters I have already referred to. In fact progress owes much more to dissenters than to conformists.

Thoreau who was much influenced by the classics spoke of Concord as a place where "the pure Walden water is mingled sacred water of the with the Indian philo-Ganges." Since sophy was a source for some of the ideas of Thoreau's thought. it is not surprising that Gandhi was impressed by them. In 1907, a copy of Thoreau's Civil Disobedience fell into his hands while he was in South Africa-You know the rest of the story.

Rajaji came across Thoreau's famous essay, quite accidentally, and independent of Gandhiji, at Salem. Here is what he said in a short radio talk entitled Books That Have Influenced Me. "The books that influenced me are not what I read upon direction or advice but what by accident I came upon. I found Thoreau's Civil Disobedience on the table friend to whose house I went to spend some time chatting, I picked it up from a heap of miscellaneous papersmy friend was a fellow lawyer with a good practice—and found therein what enlarged into something like a Life Programme".

Rajaji who found in Thoreau's essay what he himself described as a conspectus for "a life programme" added a new dimension of values, in his struggle against the nuclear domination of the Super Powers. For, his dissenting Voice of the Uninvolved was but an extension of principle, Thoreau's in sphere of international affairs. In this process, he had projected himself as a Thoreauvian hero of our times.

Actually Rajaji's thinking was always characterized by an awareness of national as well as international trends. In fact, he was deeply concerned with the grave implications of a nuclearized world and of the specific consequences of nuclear weapons: fallout, the arms race, the em-

ployment of nuclear weapon for international blackmail

The more he thought about these profound questions, the greater was his conviction that the arms race and competition ought to be replaced by international collaboration and peace.

Indeed the main thrust of his argument is brought out in a brilliant article entitled "What Prevents" which he had written in 1959:

"The unqualified assertion of the right of mankind to the purity of the atmosphere with which the planet is endowed and to the integrity of the hereditary human cells, must precede the organisation of any machinery for detection and prevention of evasion. The wrong-doers have no right to be left alone in their career of crime, infringing the rights of mankind until the



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machinery to prevent evasion is perfected to their satisfaction. any more than ordinary criminals are entitled to carry on their trade until Courts and Police are perfected. The American Civil Resisters and others who disapprove of the nuclear activities of their Government have their work cut out for them in America. The Government of Eisenhower cannot treat a great demonstration of mothers in New York or Washington with indifference. The women of America should make up their mind to tell their Government that they do not want this slow and sure genetic poisoning and that the American Government should find other ways of protecting the independence of America and the freedom of the individual.

"If America stops her nuclear programme, Russia must automatically follow. About this there is and can be no moral doubt, whatever the brink of war statesmen and those who have made their ramifications of atomic defence the economic content of their life, may say to the contrary.

"The world, communist and non-communist, united against Hitler when he proved himself to be a danger to civilization. The nuclear menace is a greater, far greater menace than Hitler, and the world must unite against it. What prevents is but the illusion

that Brute power creates and which it is the duty of enlightened nations to dispel with vigour."

Rajaji's meeting with President Kennedy at the White House in 1962, was the greatest moment in the political career of this great dissenter.

Characteristically enough, Rajaji made it clear in the beginning itself that his appeal was not a plea for general disarmament. After all he represented a country whose defence policy was not derived from this consideration. But the need for putting an end to nuclear tests in the atmosphere, as well as in outer space and under the sea, was not only urgent but also a moral imperative which concerned the entire world.

The subtlety of his appeal, that as a Citizen of the World and not merely as an Indian spokesman, he had a right to tell the Nuclear Powers not to poison the atmosphere and the Oceans, was not lost on that great youthful American Statesman.

And proceeding from this argument, he concluded that unilateral nuclear disarmament on the part of America without waiting for matching action from the Soviet Union, would gain America the moral gratitude of the world.

Here was Rajaji speaking in the moral accents of Thoreau. Those 70 minutes of cogent reasoning elevated the problem of nuclear disarmament to higher plane of discussion. Small wonder, President Kennedy is reported to have told one of his official aides that "His (Rajagopalachari's) impact on me has been one of the most civilising influences since I became President."

In the final analysis what strikes a student of Rajaji's thought is the fact that his philosophy was inspired by his faith in the integrity of the human being—a philosophy which stood him in good stead whether he fought an Imperial Power or differed with a Gandhi or clashed with a Nehru or instituted a dialogue with a Kennedy.

And this philosophy based on the integrity of the human being can blossom naturally only in a setting where the people are not pressurised from the outside into accepting unnatural pre-determined and stereo-typed patterns. of political conformist behaviour.

Indeed what sustains and is basic to the philosophy of dissent has been inimitably voiced by Shakespeare through Polonius in his famous advice to his son:

Give every man thine ear, but

few thy voice:

Take each man's censure, reserve thy judgment;

This above all, to thine own self be true;

And it must follow as the night the day,

Thoù can'st not then be false to any man.

India has a long history as a land of seers and sages. greatest teachers of humanity were born and have taught here. They have left an imperishable heritage for those who care to know, think, understand and practise. Their teachings have an eternal value, they have stood the test of time; no wonder they have acquired the name of "Sanatana."

The value of this unique culture is known and felt and acknowledged not so much in the land it was born as elsewhere. Here is a quotation, one of many such: No less a person than Max Mueller, the distinguished Sanskrit scholar, said in his Cambridge lectures (1882):

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow,

I should point to India. "If I were asked under what sky the human mind has mostly pondered, on the greatest problems of life and has found of some of solutions which well deserve the tion even of those who have studied Plato and Kant, I should point to India.

"And if I were to ask myself from what literature, we, have here, in Europe, who been nurtured almost exclusively on the thoughts of the Greeks and the Romans CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life only, but transfigured and eternal life—again I should point to India."

It is a matter of great concern and sorrow that such a noble country should stand today, after decades of its attaining political independence and in spite of notable achievements, divided and disunited with so much of parochial patriotism, regional loyalties and chauvinistic feelings to the fore.

The great American philosopher Emerson said: "Most people are other people, their talks are some one else's opinion, their lives are a mimicry and even their fashions are a quotation." This is what we should guard against; this loss of one's own personality. There is no point in merely reflecting, like a set of mirrors, opinions and slogans got from others.

Unthinking conformity, merely helps us in losing our inward resources. Let us beware of using the little leisure or free time we may have by turning to material diversions from outside rather than to our own inner strength. It is this internal

vacuum that is responsible for many of our ills, mental and physical.

The road to survival lies in firm reinstatement of the basic values as the universally respected moral law. Every man must think and judge for himself and organize his life as to allow for the progressive manifestation of his ever present and spiritual nature through the effective control and regulation of his sensate nature and appetite.

Penetrating minds, functioning on the bedrock of great ideals which have stood the test of time, must become our mainstay. We must have faith in the ultimate goodness, truth, beauty and decency of things Satyam, Sivam, Sundaram and dedicate ourselves with faith, hope and wisdom.

It behoves us therefore to be Indians first and last with a firm determination to guard and maintain not only our political swarajya but also our cultural heritage, the swarajya of the mind and the spirit, our and our country's individuality and personality, "the freedom of our souls and the soul of our country". That was what Rajaji stood for, worked for and lived for. Let us not fail him.

(Concluded)

Wise men mingle mirth with their cares, as a help either to forget or overcome them; but to resort to intoxication for the ease of one's mind is to cure melancholy by madness. Charron

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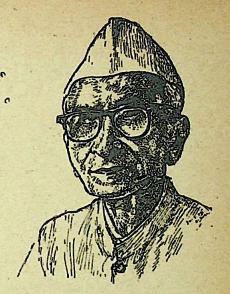
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Kalaaguru

RAVIBHAI

Passes away

S. G. TOLAT



THE country has lost a great pioneer in the sad demise of Shri Ravishankar M. Raval, the eminent artist and litterateur, on December 9, 1977 at the age of 85 at Ahmedabad.

Shri Ravibhai's name was one to conjure with in the annals of Indian art. He passed out with distinction from Sir J. J. School of Arts at the young age of 23 and introduced many an art-trend in painting. He had the rare honour of getting the muchcoveted gold medal from the J. J. School of Arts for his brilliant performance in the diploma examination, and the Bombay Arts Society honoured him with a gold medal for his exhibits in the Society's annual art exhibition which was adjudged to be the best.

The greatest contribution of

Ravibhai to Indian art was his starting an Art School and training a band of youthful artists like Shri Kanu Desai, Shri Rasiklal Parikh, Shri Somalal Shah, Smt. Shakuntala Diwanji, and the noted cartoonist Bansilal Varma ("Chakor"). These are now household names in the art world of Gujarat. This list is only indicative, and not exhaustive, of the brilliant band of artists he gave to the country.

Ravibhai had a great regard for Munshiji, and many of the earlier novels of Munshiji like "Gujarat-no Nath", "Verni Vasulat" and others were illustrated by him. His imaginative brush with a mastery of colour and line resulted in the portrayal in full colours of all the leading characters of Munshiji's novels and dramas. In his magnum

opus "Munshi's World of Imagination," the artist's consummate skill has brought all the characters alive.

Copious honours were bestowed on this great artist by art lovers, connoisseurs, various Universities and the Government -both Central and the State. At the time of the inauguration of the Gujarat Vidhan Sabha, when Gujarat was established as an independent State in 1960, the full-size colour portrait of Gandhiji, which was drawn in colours by Ravibhai and unveiled by the then Governor of Gujarat, Shri Medhi Nawaz Jung, received very high encomiums. He was awarded Padmashri in 1965 and the Centre's Lalit Kala Akademi honoured him at New Delhi in 1970. He was connected practically with all the art institutions in Gujarat and was the Senate member of the various Universities in Gujarat.

Shri Ravibhai has a number of books to his credit, including the first half of his autobiography.

His love for the Bhavan was indeed great and it became customary for him to send his

valuable suggestions for the 'Bhavan's Journal' and 'Samar-pán'. As recently as last June he had been good enough to send us some useful material for the birth centenary of the great Indian art exponent Ananda Coomaraswamy.

He was ailing of late but one did not think that he would pass away so soon. He considered the Bhavan as his own and in the last letter addressed to this writer a couple of days before his death he wrote: "I consider Bhavan as my very own. You have already my permission to print my articles, pictures and art-work. Whatever little I am able to do for the Bhavan this way will be of. immense satisfaction to me." The letter ends on a sorrowful note. "I believe my life's span is fast coming to an end." What a premonition! He passed away within two days of the penning of this letter.

By his sad demise, the country has lost a Kalaaguru (a preceptor of arts) and the Bhavan a venerable friend, philosopher and guide. May his soul rest in peace!

Let us do our duty in our shop or in our kitchen, the market, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.

-Theodore Parker



SHRI J. H. DOSHI

WHEN one thinks of Shri Jagubhai Hiralal Doshi, who completed 70 years of fruitful and dedicated life to the nation on December 8, 1977, the first thing that comes to one's mind is his total dedication to work. The phrase "Work is Worship" is not a cliche or slogan to him. It is a way of life.

Shri Doshi is one of the Honorary Secretaries of the Bharatiya Vidya Bhavan. It deserves to be specially mentioned that he has donated Rs. 10 lakhs for the Jamnagar Kendra of the Bhavan in addition to a gift of land measuring 1.25 lakh sq. feet.

Apart from building up a gigantic chemical complex literally from scratch, he is actively associated with innumerable business associations and cultural organisations. He is one of those few men who give more to this world than they get out of it. He is a real "Karmayogi" described in the Gifa.

notes & news

Shri Doshi personifies another ancient Sanskrit saying Kriyasiddhih Sattve Bhavati Mahatam nopakarane which means achievements are based not on instrument on man's capacity or capability. An Electrical Engineer pioneering chemical industry in India in the face of fierce competition from the multi-national companies is a great achievement by any standard. He knows everything worth knowing about chemicals and dyestuffs industry.

His knowledge is vast, his reading is wide and he can speak as well on Tandon Committee Report as he can on Chemical Industry in India. His forthcoming book, Practical Hints for New Enterpreneurs, based on his experience, gives invaluable practical guidelines to budding industrialists

and entrepreneurs.

Shri Doshi works hard and makes others around him work hard by his example. He is dynamic by nature and his dynamism is infectious. If he is hard like a diamond sometimes, he is soft like a flower as well—as goes the saying, Vajradapi kathorani mriduni kusumadapi. He may not suffer fools gladly but he is a man without any malice or rancour.

It is one of the mysteries of modern India that no industrialist has been honoured for his services to the nation like politicians and social workers. Industrialists by starting new industries, increasing production and employment are makers of Modern India along with statesmen and saints. Shri Doshi belongs to that select band of moulders of 20th Century India who have changed the face of India.

THE CAMPUS THAT WAS RAVAGED BY THE FLOODS

IT was Sunday, November 13, when the 30-acre campus housing the two educational institutions-Seethalakshmi Ramaswami College and Savithri Vidyasala Hindu Girls' Tiruchirapalli, School-in Tamil Nadu, wore a deserted look all the residential scholars having gone noise on short vaca-Everything was deceptively calm and there was absolutely no indication of the disaster that was going to strike that night. Secretary and Correspondent Shri R. Panchapakesan left the campus at about 7 o'clock after his day's work. Within almost 45 minutes the whole campus was submerged in About 20 unwary students were trapped in the first floor of a building. Next day they were rescued in a boat.

The water level came down only on Tuesday and as one entered the campus it was a pathetic sight of fallen trees and lamp posts and broken compound walls and pools

and pools of knee-deep water, full of silt. As one waded through the muddy water, one could see the grim tragedy in all its fury.

The affected areas include the Post-graduate laboratories of Physics and Chemistry—equipped with sophisticated instruments each costing Rs. 20,000 to Rs. 30,000—the general Library and Post-graduate libraries of Physics, Chemistry, English and Economics—all stocked with the latest publications and magazines—the imposing auditorium, hostel godown, store room, classroom and administrative office.

Nearly 75 per cent of the Library books and journals which once adorned its cupboards are soiled beyond repair.

The hostel has suffered the worst damage with all the annual paddy stocks and provision stocks being washed away in torrential floods resulting in a loss of about Rs. 4 to 5 lakhs. The Playground was waterlogged to such an extent that it might cost the institution more than Rs. 1 lakh to reclaim it.

The College campus in water.



The imposing auditorium with a capacity of 2,000 today wears a weary look with all the damaged furniture littered all over the places.

The High School and the recently started Kamakoti Vidyalaya have also suffered heavy loss—their libraries and laboratories being sub-

merged under water.

In short the campus has to be rebuilt. If there is anything that the flood has not been able to touch, they are the buildings built brick by brick by its founder Shri N. Ramaswami Iyer with parental care and the reputation for high academic standard that the institution has built up during the last 25 years.

This educational centre has been serving the public all these years and it is to the philanthropic public that it now looks to for help in its

hour of need.

CULTURAL NOTES FROM THE U.S.

THERE are thousands of Indians in the city of Detroit, representing each State of India. Each group speaking a different language has formed its own association and is organizing different cultural activities. This includes showing Hindi movies weekly at a theatre, conducting classes for learning the different languages and the arts, and broadcasting radio programmes.

The Tamil Sangam of Michigan has sponsored various cultural programmes this year. The memorable ones were music concerts of Smt. M. S. Subbulakshmi and Smt. D. K. Pattamal, a dance performance by Vyjayanthimala Bali and a Veena concert by Balachander. The budding girls and boys were thrilled beyond measure to see these well-known personalities in the U.S.A.

The holidays Dasara, Divali, Pongal etc. are celebrated annually and the younger Indian generation in

America has the opportunity to see how these functions are performed in our society. In most of the Indian homes in Detroit, one can find a small shrine where the family worships. The Indians in Detroit have realised the value of Sanatana Dharma and are trying to preserve it many miles away from India, for generations unborn.

-Laboration Sankaran.



Sudhindratirtha Swamiji

VEDAVYASA TEMPLE AT HARIDWAR

H. H. SHRI SUDHINDRA TIRTHA SWAMI, the reigning Pontiff of the Kashi Mutt Samsthan, has announced that the Samsthan proposes to build a temple for Veda Vyasa in Haridwar.

Full details of the temple project are yet to be worked out. However, it will have a library containing all the works of Veda Vyasa. Facilities for those who propose to stay in the temple complex during the evening of their life are also envisaged.

The Swamiji made the announcement during his recent stay in Bombay after which he has proceeded to Varanasi where he plans to stay for about a month.

With a benign smile playing on his radiant face, the Swami, who has a following of several lakhs of devotees, said that essentially there is no difference between the various. Hindu religious systems, because each one of them ultimately aims at liberation or Moksha, though, it is admitted, the concepts of Moksha differ.

If this a was kept in view, he said, there would be no need for any conflict between various sampradayas such as Advaita, Visishta-Advaita or Dwaita.

The Swamiji who discourages vain disputes and meaningless polemics in religion once said to an enquirer of Vaishnavism—Visishta-Advaita who sought his opinion as to which one of the systems of religion was the last: "You are a devotee of God. So, if you please Him with your devotion, He himself will give you the answer."

Thousands of devotees owing allegiance to Kashi Mutt paid their respects to the Swamiji who stayed at Walkeshwar Mutt in Bombay, famous for its Samadhi of Sri Madhavendra Tirtha Swami, the seventh Pontiff of the Kashi Mutt Sampradaya who lived two centuries ago and attained "Jeevat Samadhi."

FREE AYURVEDIC CAMP

THE Health Foundation, 4F2, Court Chambers, 35, New Marine Lines, Bombay (Tel. 299979), has announced that it will hold its next Ayurvedic Asthma Free Camp from December 23, 1977 up to January 14, 1978 at Amarkantak, (Dist. Shahdol), M.P. in collaboration with Shri Girivanvasi Pragati Mandal, Bombay.

Shri K. P. Jain, a founder-trustee of the Foundation has announced that treatment in the camp will be entirely free and the deserving participants will be given free food.

The health camp is being organised in memory of Mahayogiraj Vijaya-shanti Sureshwarji Maharaj.



SMT. SUDHA VELANKAR PASSES AWAY

SMT. SUDHA VELANKAR passed away in Bombay on December 23. 1977. She was highly devoted to the cause of Sanskrit.

Along with her husband, Shri S. B. Velankar, she was a co-founder of the Deva Vani Mandiram, an organisation dedicated to the propagation of Sanskrit language and drama. Her love for Sanskrit and classical music was so intense that she brought a beautiful fusion between the two. In her demise, the cultural life of Bombay has suffered a loss.

The Deva Vani Mandiram is closely associated with the Bhavan and Smt. Velankar was a prominent member of the Bhavan's family.

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BOOK REVIEW

THE MOTHER: PAST-PRESENT-FUTURE—By K. D. Sethna, Kamal Printers, 365 Raja Park, Jaipur-302004, Rs. 8/-

THIS is not exactly a biography, rather a reminiscence of the luminous spiritual personality, universally known as the Mother, the spiritual of Sri Aurobindo. We gather from the Introduction that the writings collected here were first serialised in Mother India, the wellknown monthly review of culture which spreads the sublime thoughts and message of Sri Aurobindo and the Mother in regard to their philosophy of Life Divine. The readers will find the articles highly informative as well as interpretative so far as the life and work of the Mother is concerned.

The author who is known among circle of the devotees of Sri and the Mother Aurobindo 'Amalkiran' is a scholar and poet of distinction. The reviewer his contact at the Ashram during his visit there in 1936. Shri Sethna has spent most of his life at Sri Aurobindo Ashram since the 'thirties. He belongs to the inner circle of both the Master and the Mother. the author may be regarded as an authority to write on the spiritual achievements of the Mother from his first-hand experience. He had direct access to her, had recorded talks with her. Some of the articles 'revive personal memories, give diary-notes of Yoga under her guidance, or look forward to the continuation of her help in inner and outer living.' Not only the spiritual children of the Mother but all seekers of truth will also be amply benefited by this scintillating book. The publisher deserves our thanks for presenting this book on the eye of the birth centenary of the Mother and that at a moderate price.

-Moni Bagchee.

THE SAGE OF VASISHTHA
GUHA—THE LAST PHASE—
written and published by Swami
Nirvedananda, Kurtha—Ghazipur,
First Edition, 1975, pages 56,
price Rs. 4/-.

A spiritual aspirant from Kerala received Mantradeeksha from Swami Brahmananda and later became a Sannyasin under the name Purushottamananda. He stayed at the Vasishtha Guha (22 km. from Rishikesh) for several years. He was the embodiment of love and compassion. Dr. K. M. Munshi has said, "He is a deep Vedantin and his ways are simple, innocent and almost child-like. He smiles and smiles all the time. Loneliness, starvation and a hundred other aches means nothing to him. He lives a real life possessed of God which gives him perpetual joy and peace." The sage has written his autobiography in Malayalam. Relying on it one of his disciples, the present author, has written the "Life of Purushottamananda" in English.

The slender volume under notice is a supplement thereto dealing with the incidents of the sage's last years till his Mahasamadhi in 1961 at the age of 82. They include some Sannyasa ceremonies for disciples, participation in the Ardha-Kumbha Mela at Prayag, a long trip to Kanyakumari with halts at several

places etc. They all show how noble and magnanimous a soul he was and how he showered his grace on those, high and low, who approached him. A message delivered by the sage on his 81st birthday and two poems of his are given in the appendix.

The book is well written with the fervour of a disciple and deserves to be read for pleasure and profit. The

printing is good.

V. K. Moothathu.

TAMIL

THIRU MANTHIRA NERI: By J. Varadarajan, Daiva Thamizh Manram, Mayuram. Price: Rs. 6.00.

"THIRU MANTHIRA NERI"—the title of the book under review means "the path-way pointed by the Thirumanthiram, which is a poetical work of about 3,000 verses composed by the Saivite mystic poet Thirumoolar, who is credited with having lived between the 3rd and 5th centuries A.D. The Saiva Thirumurai or songs are divided into 12 parts, and this poetical work is officially named as the tenth. An excellent introduction by Shri S. Maharajan (retired High Court Judge, Madras), himself an excellent authority upon Thirumanthiram, succinctly deals with the greatness of Moolar's composition. The Saivite Sect has two strongholds in India-the great Pratyabhijna School in Kashmir, and the other in South India which may be called the Siva Advaita School which has thrown up the earlier triad of Nayanmars-Sambandar, Appar, Sundarar, and later on Thirumoolar. His work is a voluminous and encyclopaedic one since he intended it to be a vade mecum for the common man. The cry of Moolar is that God, the Lord Shiva, is easy of attainment and he can and. should be so attained. Belonging to the class of Siddhas, the verses have

got the staccato ring of gnomic verses—the blunt, even harsh way of putting across things in lines which read like prose. Like Nammalwar he declares proudly:

"God hath fashioned me well so that I may hymn His glories well in

Tamil."

His God-Realisation is undoubted and it breaks out often in his work.

"I cut the knots with which I sought Him as I and He—there are'nt two such things

As you and another—this the great

First person,

The source of all knowledge, He blessed me with:

On that I lost all sense of myself."
What is the result of such knowledge? Like Appar he declares in
plangent lines:

"Hereafter none can threaten or

put me down,

For the great and glorious Lord hath entered my mind:

Henceforth my lot is to roam and play in His realms of grace,

For I have learnt that wis which cometh to few."

The Mundaka Upanishad sets forth in 2-2-8 the hallmarks of Tasmindrishte Paravare—When He the Supreme of Supremes is beheld; in almost identical language Moolar also states:

"I cut the knots with which Brahma

tied me;

I learnt the path leading to the Lord God Shiva;

I understood action and its results with the flashing

Sword of mind I cut this fort of the body.

I step forward fearless and free."
Death is the dread and terror of all beings, and everyone would like to avoid it if possible. But is it possible? No, it is inevitable, declares

the mundane world.
"It is possible to skip Death even.

by those

Who have attained Power by Penance."

Declares Thiruvalluvar in his Kural 27-9. Is this mere hyperbole? Moolar declares in numerous plages in his work that one can skip Death by following the methods of Yoga prescribed by him. Legend ascribes that by his Yogasiddhis, Moolar lived 3,000 years and composed 3,000 verses at the rate of one verse per year. We need not take it seriously, but we can and should believe that he became immortal by realising Lord Shiva or his own Self.

What are the means by which Moolar attained this Swarajya? In lines which recall the Epistle of Paul to the Corinthians, that of the three Christian virtues of Faith, Hope and Charity, the last which is Love or Devotion is the greatest, he sets forth

unequivocally:

"Men of little knowledge prate as if Love and God are different They know not that God Shiva is nothing but Love;

After learning that Love blossometh into Shiva

The wise ones practise Love and got transmuted into Shiva."

Thirumoolar wrote simply and directly so as to reach and be understood by Mr. Everyman. He voiced forth his "intention" that the entire Universe should partake of the Bliss he felt."

If so why should a scholar like Maharajan voice that he could not make out the meaning of many verses? Moolar has to use mnemonics which were common parlance and well understood in his days. We have moved away far from those days; we have moved away from the rites, the yogas, mantras, and tantras mentioned in the book; there was a considerable body of Saivite Practitioners, and the large number of Mutts and Aadheenams which were intended to keep the tradition alive

but which have deteriorated and almost become defunct now. We have lost the key to this great treasurevault. Fortunately G. Varadarajan has sat at the foot of his great Guru Shivayogi Tiruvarur M. Ratna Sabapathi Pillai. He has analysed the rather frightening original, and has presented it to us in 13 lucid chapters with authentic diagrams of the Chakras etc. This Thirumanthira Neri is an admirable passport introduction to the great original, which it is a pleasure to read. Fortunately, Yoga is now being investigated scientifically the world over; the Saivite System and the Thirumanthiram are sure to come into their own, thanks to their inherent greatness. We hope that this pioneer effort of this fine and devout scholar will be read and acclaimed throughout the entire Tamilnadu. A similar effort to present Thirumoolar's Thirumanthiram in an analytical and presentable manner in English and other western languages will be a boon, not only to India but to the entire world.

MALAYALAM

T. R. Rajagopala Aiyar.

BHAGAVAD GITA. Translation and notes by Chinmayananda. Published by Murali Publications, Tattamangalam, Kerala. First edition 1975. PP. 54+559. Price Rs. 20/-.

THE most popular and inspiring among the Hindu religious texts, the Gita has been subjected to a large number of translations, commenand critical studies in taries Indian languages. By their commentaries on the Gita as also the Brahmasutras and the major Upanishads, the earlier masters, Sankara, Ramanuja and Madhva founded their schools of philosophy-Advaita (monism), Visishtadvaita (qualified monism) and Dvaita (dualism) res-

pectively. Added to these are the valuable contributions of Sri Ramakrishna and Vivekananda. the commentaries Gita Rahasya by Jnaneswari by Jnaneswar, Tilak. Anasakti Yoga by Mahatma Gandhi, the Gita Pravachana by Vinoba and the Essays on Gita by Sri Aurobindo are all deep excavations of the gold mine. Sankara has said that Gita is the scile st the essence of all Vedic thoughts and is difficult to interpret. This justifies the numerous studies.

In Malayalam there are translations both in verse and prose and a few commentaries. The present book contains the text in Malayalam script, the prose translation and explanatory notes wherever necessary. The preface by the author (not the Chinmayananda of Sandeepany Sadhanalaya) is a studied thesis on the content and purpose of the gospel. The introduction by Raman Nambutiri is illuminating.

Our scriptures speak of four paths that lead to the Realisation of the Supreme-Jnana (knowledge), Karma (selfless action), Bhakti (devotion) and Rajayoga (psychic discipline). All these are discussed in the Gita with apparently the same emphasis but the commentators are not agreed. Sankara, for instance, favours the emphasis on Jnana, Tilak and Gandhi Karma. In the preface the author has valid arguments for the synthesis of these paths and the em-. phasis on one or the other according to the qualifications of the individual and the situation he is in. The author has therefore named the commentary Samanvaya. He rightly maintains that on an assessment of the qualifications of Arjuna and in the context of the Lord's advice to him, the message of the Gita is that of Karma.

Here and there, there is scope for improvement in the translation but the notes are sufficient compensation. The notes are influenced by Swami Vivekananda's thoughts. The book is a valuable addition to the literature on the subject.

-V. K. Moothathu.

SANSKRIT

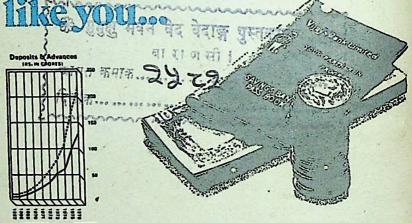
SAMSKRITAPUJA—by M. M. Kuberan Namboodiripad, published by the Author; P. O. Ezhome Desam (Malabar) 1976, PP. viii+56, Price: Rs. 2-50.

SAHITYA BHUSHANA M. KUBERAN NAMBOODIRIPAD is not only a Sanskrit scholar, but is also an ardent lover of the Sanskrit language. His love breathes in his verses. Here is a small collection of his poems. The long poem Kerala Prashasti (156 stanzas) sings the glory of the Kerala land, people and culture. The pious home-loving Keralawomen, the religious rituals, the different Kshetras like Sri Padmanabhapuram, Sri Varkala, Bilvadrinathapuram, Krishnavanam, Shukapuram, Sri Balashaila, Annapurnakshetra, Kumarapuram, Eligiri, Sri Mangalapuram, Udupikshetra, Gokarna, etc. Then follow the homage great men of Kerala like to the Sankaracharya, Bilvamangala, Bhattapada, the author of Narayaneeyam, Ramayana, etc. A devotional poem of twenty verses, longing see Krishna, three ashtakas on Ramakrishna, Ranganatha Radha along with miscellaneous stanspecial occasions zas composed on special occasions are also included. The stanzas reveal the poet's felicity of expression and devotional fervour. We hope many more poetic compositions will come from Shri Kuberan and enrich Sanskrit literature.

-S. A. Upadhyaya.



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